1087

TRODDEN DOWN STRENGTH,

BY THE

GOD OF STRENGTH,

OR,

MRS. DRAKE REVIVED.

SHEWING

HER REMARKABLE AND RARE CASE, GREAT AND MANY UNCOUTH AFFLICTIONS, FOR TEN YEARS TOGETHER,

TOGETHER

WITH THE STRANGE AND WONDERFUL MANNER HOW THE LORD REVEALED HIMSELF UNTO HER, A FEW DAYS BEFORE HER DEATH.

A NEW EDITION.

By JOHN HART.

Come and hear, all ye that fear God; and I will declare what he hath done for my soul. PSAL. LXVI. 16.

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M, DCC, LXXXII.

November 12, 1646.

I have perused this Discourse, concerning Mrs. Drake's dangerous temptations and fearful desertions, with her blessed recovery, and joyful issue out of all her troubles; and think it well worthy to be printed and published, as a singular antidote to preserve others in her condition, from being plunged into and quite swallowed up with deep despair.

JOHN DOWNAME.

BRITISH MUSEUM

THE EDITOR

TO

THE READER.

THE little work, here preſented to you, has for many years been very ſcarce, and much enquired after by the afflicted in mind; the republication will be exceedingly acceptable to all ſuch. Nor can it be leſs pleaſing to the friends, of ſuch poor and afflicted children of God; as it will enable them to follow the advice of the excellent Mr. Rogers, who recommends the comforters of the mourners in Zion, to "tell them of others who have been in ſuch anguiſh, and "under ſuch a terrible diſtemper, and yet have been deli-"vered." "Direct them," continues Mr. Rogers, "to "the lives of Mrs. BRETTERGH, Mrs. DRAKE, Mr. "PEACOCK, and Mrs. WIGHT, where they will ſee a very "chearful day returning after a black and ſtormy night; and "that the iſſue from their afflictions, was more glorious, "than their conflict was troubleſome: *They went forth "weeping, they ſowed in tears, but they reaped an harveſt of "wonderful joys afterwards* †."

This piece is republiſhed without any alteration or abridgement:—The ſtile might have been a little poliſhed, but the

† Rogers's Diſcourſe concerning Trouble of Mind, and the Diſeaſe of Melancholy. Preface, P. 22. Edition, 1691.

Editor was fearful that a doubt might arise in the minds of the afflicted, whether this remarkable case was exactly as represented; he has therefore now sent it forth again in the exact words of Mr. Hart, who was an eye and ear witness of this great and good woman's sorrow, trouble, and affliction.

The Editor has only to add, that he should esteem himself highly obligated to any Gentleman who could favour him with the loan of Mrs. DRAKE's Funeral Sermon, which was preached by Dr. PRESTON in AMERSHAM CHURCH, BUCKS. Any person conferring this favour on the Editor, and sending it, addressed to him at the Printer's, may depend upon having it returned very safe—as soon as it is reprinted, to be annexed to this life of Mrs. DRAKE.

June 20, 1782.

TRODDEN DOWN STRENGTH,

OR

MRS. DRAKE REVIVED.

THE matchleſs rare caſe, and in that kind unparalleled trouble of that ſome time worthy Gentlewoman, Mrs. Joan Drake of famous memory, wife of Francis Drake, late of Eſher, Eſq; with the glorious and ſtrange concluſion the Lord made with her, (I believe the like never read nor heard of) was the cauſe of writing this enſuing diſcourſe. Whoſe caſe and trouble of ten years continuance being ſo rare and ſeldom met with; for that the relation thereof might perhaps help ſome hard-hearted mourning creatures hereafter, to gather heart and ſtrength, not to deſpair (how deſperate ſoever their caſe may ſeem either to themſelves or others to be) I have therefore, by God's help, and for the comfort of ſuch, undertaken to ſet down here, for the glory of God, and confuſion of Satan, (her main ſtrong enemy) her caſe, and cauſe thereof, with the progreſs and iſſue of all, as briefly as poſſibly I could, to remain as a perpetual monument, while time laſts, of God's great goodneſs and infinite mercies, even to the moſt hard hearted and miſerable that may be. To the end, that as it was ſaid by James of Job, and his caſe, *Behold the patience of Job, and what end the Lord made*: ſo it may likewiſe hereafter be ſaid of this good woman, *Behold the hardneſs of heart, ſtiffneſs and ſtoutneſs*

ſtoutneſs of Mrs. Drake, for a long time rejecting all means in a long continuance, and what a comfortable end the Lord made with her. Wherefore it being a diſcourſe full of windings and turnings, fraught with many of Satan's ſubtilties and intricate multifarious temptations, wherein Proteus like, he according unto the occaſion, changed ſhapes, to have overthrown this good Gentlewoman; all the ends whereof cannot (becauſe of the variety and ſtrangeneſs) eaſily be knit together: I do intreat the Reader's patience to bear with me, if ſometimes I ſeem to looſe myſelf, or be too tedious; or, for want of memory, and multiplicity of matter, be enforced ſometimes to bring *Hyſteron Proteron.* But howſoever the buſineſs, if largely related, might fill up a very great volume, I intend only as I am able, to gather together ſome of the moſt ſpecial material things, knitting them as briefly as may be together; ſeeing, by God's mercy, I was made an unworthy inſtrument of her recovery, and an eye-witneſſing actor in all her *tragick-comedy:* (not daring but to erect this trophy of eternal thankfulneſs for her) in imitation of former worthies in their deliverances; I was enforced, and durſt not but thus vent the buſineſs of her rare caſe, unto ſucceeding poſterity.

Firſt, we will ſhew *how ſhe was ſet upon and aſſaulted in the night with fear and horror,* with her foregoing diſpoſition, character, and what fore-runners uſhered this her diſtemper, which raiſed ſo great a ſtorm.

Secondly, *By what ſtrange means and way, the Lord made the relater an unworthy inſtrument, to have compaſſion on her, and find her out,* helping to furniſh her with the inſtrument and means of her recovery; and what entertainment ſhe gave that means at his firſt coming unto her, and after, until the time that ſhe revealed the Devil's counſel, was contented to live, and uſe the means, having any hope to be ſaved.

Thirdly. *Her deportment and carriage from this forenamed time, until a little before her death.*

Fourthly. *The preparation unto her death, with the ſtrange manner how the Lord revealed himſelf unto her,* before the ſame, the like never heard of.

1. For the firſt, ſhe was the daughter of that worthy Gentleman, William Totle, Eſq; one of the ſix clerks of Chancery, his only heir apparent, being likely to have enjoyed all his fortunes, which were very great, according whereunto ſhe had all the excellent breeding, which is

uſual,

uſual, and befitting a Gentlewoman iſſued from ſuch worthy parents, whoſe too indulgence towards her in her youth, (by her own confeſſion) occaſioned ſo much ſorrow unto her in her riper years, receiving then no correction at all.

She was of a low well compact ſtature, of a lovely brown complexion, having a full nimble quick ſparrow-hawk eye, of a natural jovial conſtitution, accidentally melancholy, full of love, courteſy, mercy, and meekneſs, affable in converſation, with a deep and nimble quick pleaſant preſent wit, tender-hearted, free, and bountiful, in nothing covetous but of grace: the freeſt alive from all hypocriſy, unleſs it were to belie herſelf, wearing her worſt ſide outmoſt, being plain, true, and tender, open-hearted, modeſt, eaſily drawn with love and good words; but if oppoſed, ſtout, ſtern, and inflexible, uſing the outward contentments of the times, yet in a very indifferent, modeſt, inoffenſive way; reſolute in her undertakings, valuing even then real goodneſs, where ſhe ſaw it in any without hypocriſy, deteſting ſhew without ſubſtance: though then ſhe was not acquainted with the power of godlineſs, yet ſhe had it in admiration, where ſhe ſaw it ſhine forth; ſo as though ſometimes in a little mirth, ſhe would vex and jeſt with the ſuppoſed worſer ſort, who at good times came to her, of her neighbours; yet thoſe who were in her judgement right, ſhe uſed thus far to open herſelf unto her waiting woman, touching them, in this ſtrange preſaging manner.

Doſt thou ſee theſe people, ſome of whom I do ſo jeer at and vex? Of my conſcience I ſhall one day, e'er I die, be one of them; for thoſe of them who are right, are the only happy ſouls. Which was a ſtrange prediction of her (even then when ſhe was ſo far from, and contrary unto them) as afterwards it came to paſs.

God's providence, and her parents pleaſure, appointed unto her a match, but ſuch a one (though he was a worthy fine Gentleman of good birth, parts, and fortune) yet whom at firſt ſhe could not love, ſo as ſhe was married againſt her will (a great overſight in parents) which firſt bred in her the foundation of thoſe ſtorms and tempeſts, which in time were in danger to have overthrown her. Wherein, though ſhe were obedient and dutiful unto her parents, yet it ſtuck cloſe unto her, though her ſtrength of ſpirit and jovial temper endeavoured with all her ſtrength to have ſhaken it off, out-worn it, and by all means to have out-faced it, without ſemblance of diſcontent, by merry company and

divers

divers journeys (which usually divert melancholy thoughts) as though there had been no such matter. But grief being like unto fire, which though for a time smothered, yet could not long be concealed, her discontents did secretly work upon her a habit of sadness, in midst of her mirth with her friends, as Solomon shews, that *even in laughter the heart may be sad.*

About this time, not long after her marriage, she was brought to bed of a daughter (a dear daughter unto her) because in that delivery, being much wronged by her midwife, she was ever after troubled with fumes and scurvy vapours, mounting up unto her head, which bred in her for the most part a continual head-ach, like unto a megrum, together with somewhat like unto a fire continually burning at her stomach, which no physick could remove, or was not God's pleasure it should; the which drew her towards a more constant constitution of sadness and distemper, though yet with her usual strength of spirit and chearful disposition, she out-faced, as though all had been well. But a fire of discontent being kindled, full of sad thoughts, in her, which bred and increased all the time she lay in of her daughter; thus shortly after it fell out, that

Her father and mother being very indulgent towards her in this case, and both of them being with her, when at a time she was ill at her house at Esher, in Surrey; her mother, to comfort and hearten her up, then lying one night with her, it came to pass, that in the fore part of the night she fell asleep, but not long after fell out into terrible shrieks and outcries, to this purpose, *That she was undone, undone, she was damned, and a cast-away, and so of necessity must needs go Hell, and therewith shook, dropt down with sweat, and wept exceedingly* Wherewith her good mother, Mrs. Totle, much troubled, being a very religious tender-hearted gentlewoman, did give her many good and comfortable exhortations, to be quiet, to trust in God; not to believe delusions, telling her, *that the Devil was a liar*, and so fell a praying with her; she being in shew well recovered and pacified. Which being past, she fell asleep again, and awoke as full of extraordinary joys, as formerly she had been of terrors; rejoicing exceedingly, and then told her mother, *What a wonderful comfortable dream she had been in, and how from an Angel she was assured of her salvation: that now all her former fears she saw were false; now she would doubt*

Contra

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no more, being aſſured to go to Heaven; and ſo prayed again with her mother.

Some hours after this ſhe fell aſleep again for an hour and more (as her mother told the relator) but at her awaking was now in a more fearful caſe than ever, in a fearful trembling and ſweat, ſhaking exceedingly, and crying out, *That now ſhe was a forlorn creature, being aſſuredly damned, without hope of mercy, without all remedy, confident that ſhe muſt needs go to Hell; with ſhrieks and loud cries, the bed ſhaking, yea, the whole chamber ſeeming to rock and reel:* Which breeding to her mother much fear, amazement, and grief, in that it was now paſt her ſkill to faſten upon her daughter any thing which might allay, comfort, or quiet her diſtemper ſhe now was in. In which woeful poſture ſhe ſtill continued, notwithſtanding all the comforts or perſuaſions vented either by her mother or any others; all which were in vain, there being joined with her ſadneſs and diſtemper, ſome outrage now and then, abſtinence from meat as much as might be; ſtrange deſperate ſpeeches, unruly carriage, far from her former natural conſtitution; ſometimes ſlighting and laughing at all ſaid unto her; they now not daring to truſt her alone, but to have her watched continually night and day by two gentewomen by turns, moſt of the bolts and locks being taken off in the rooms, leſt Satan ſhould have circumvented them. She in the mean time all this while living in much diſcontent, againſt her will, but that ſhe was ſo watched and attended, that ſhe could by no means hurt herſelf, never left alone, but over-awed with overſeers who were jealous of her ruin. In this caſe ſhe with much ado was brought to eat, but ſparingly, very muſing and ſilent; but when ſhe was by her huſband, father, or mother, much urged to the contrary; who by their authority only prevailed much with her: now at length growing deſperately hopeleſs, refuſing all means, ſlighting and ſcorning to ſpeak with any Miniſters, all who came to her, ſhe ſhaking them off, as we ſee a great maſtiff to turn off many ſmall curs; laughing at them, and ſending them away with much deriſion and diſcontent; which ſhe of purpoſe delighted to do, ſo to diſcourage all of them; that they might have no mind to return again. So as ſhe wearied out all who came unto her, who left her as a creature hopeleſs of recovery. In which ſad poſture, now in her own eyes and moſt of others, hopeleſs and helpleſs, being the aſtoniſhment of huſband, father, mother, and of all her friends; we will now for a while

leave her unto her keepers, to ſhew in the next place the ſecond thing propounded; *How ſtrangely the Lord cauſed the relater to be a means to find her out, bring one of a thouſand unto her, and what ſtrange entertainment ſhe gave him at his firſt coming unto her*, to declare unto her, both what her iniquity and righteouſneſs was.

As by God's good Providence the relater was one day at dinner in Iſleworth, at the houſe of the Lady Scudamore, where the late worthy miniſter, Dr. Burges the elder, then alſo was, whoſe help ſhe had rejected. Amongſt other diſcourſes, there interpoſed this alſo of Mrs. Drake's great diſtemper, pitiful, ſtrange, unuſual caſe, how deſperate it was, and what a great work of mercy it would be to be a means any way to help her. It then being concluded by all, that if Mr. John Dod, of Aſhby, could be entreated or won to take ſo much pains, under God, he were the only fit perſon, with his ſo mild, meek, and merciful ſpirit, to deal with her's, which was ſo out of tune and off hooks: upon whoſe prayers and pains, more good ſucceſs might be expected, than any one they could then think of. This motion, though for the time neglected, yet after a fortnight wrought ſo ſtrongly, day and night, upon the relater, that he could have no reſt until he had moved the buſineſs unto Mr. Dod, then in town; who modeſtly put it off, as a buſineſs beyond his ſtrength and leiſure to wait upon, yet being contented to ſee her and ſpeak with her. Whereupon the relater then wrote unto her huſband (a ſtranger unto him) to this purpoſe; that hearing of the ſtrange caſe and danger his wife now was in, out of mercy unto her, he had procured the fitteſt man known to come to ſee her, and do his beſt to help her according to his ability, one Mr. Dod, miniſter of Canons-Aſhby, in Northamptonſhire. He then, after enquiring of Mr. Dod, found ſuch a general good report of him, that he ſuddenly came unto the relater's chamber in the White Friers, where Mr. Dod at that time was, who acquainting himſelf with him, entreated his help and company to viſit his wife; and ſo took us both along with him unto his houſe.

But it is ſtrange to hear what ſubtlety the Devil then uſed, and uncouth entertainment he cauſed her then to give unto him: for ſhe being in the dining-room above, having no knowledge of his coming (which was concealed from her) yet as we came near unto the door below, ſhe ſuddenly flung up ſtairs unto the next chamber above, and ſhut herſelf in.

in. Whereupon her husband took the great iron fork in his hand, and run up after her, threatening to beat down the door, if she would not open it. Who seeing him resolute so to do, at length opened the door and let them in. Her husband then getting betwixt her and the door, they both kneeled, and Mr. Dod (as his custom in great matters was) kneeled and went to prayer, without speaking of one word unto her: at which time she stood and would not kneel, until the latter end of the same, when she also conformed herself, and kneeled with them. Prayer being done, Mr. Dod said nothing unto her, but in her hearing uttered some speeches concerning her case, unto her husband, tending unto her comfort and encouragement, for her to make use of; and so did both before and at dinner, expecting from her some speeches to have given some pertinent occasion for further discourse with her, which she at that time omitting, he supplied with other seasonable discourses for her good, touching his experience in the like kind, of the devil's subtleties, and the danger of keeping his council, with the advantages accruing unto him thereby; whereunto she patiently attended. Dinner being done, he being asked in his chamber at her house (where he now was persuaded to lodge) What he thought of the business? made this gracious hopeful reply, *Very well, because the devil was afraid, run away, and durst not stand to it.*

That night, after she was in bed, he was brought in by her husband to pray by her; but she seemed as though she would not hear, hid herself over head and ears in the bed: notwithstanding which he went on constantly in his determination, unto the end thereof. The next day at his coming, he set in to speak with her; at which time she replied nimbly and strongly, using to purpose all, or much of the devil's rhetorick, taught her against herself; yea, and alledged many scriptures, which she had never read, but only as tumbling and tossing over the Bible (as her custom was) to find places against herself, she had hit upon many; which by her nimbleness and strength of wit, and satan's help, she had learned to wrest, and press hard against herself. But in all her discourses with him, the upshot of all still was, *That she was a damed reprobate, must needs go unto hell to live for ever; that her heart was harder than an adamant or anvil; that God had forsaken her, and given her over unto a reprobate sense; her hard heart could not repent; and that in all her actions she but heaped up wrath against the day of wrath,*

to her further condemnation; and that in that ſhe could not grieve, nor be ſorrowful, for that woeful eſtate ſhe was now in; this ſhew the deſperateneſs thereof; that it was in vain, and too late for her to uſe any means; and therefore, that ſhe would uſe none, nor ever go to church again. That it was needleſs, fruitleſs, and in vain, for him or any body elſe to looſe their time or labour any more with her or her occaſions, the decree of her reje&tion and damnation being paſt and irrevocable: and therefore, all her comfort and portion being in this life, ſhe was reſolved to ſpend the remainder of her time in all jollity and merriment, denying herſelf of no wordly comforts; and therefore wiſhed him to let her alone, for it was impoſſible for him to do her any good, nor ſhe would not either be ruled or adviſed by him; with a great deal of the like ſcurvy rotten ſtuff. *And that ſhe was quite deſtitute of all natural affection unto huſband, father, mother, children, and every body elſe: having, in brief, no love either to God or man; and therefore perſuaded him to leave her, not to pray for her, nor come any more at her.*

Here was a ſad diſcourſe, with heavy accuſations againſt herſelf, had all been true; but the devil being a liar, and the father of lies, made her thus fiercely and unjuſtly accuſe and charge herſelf in ſuch rigour; for even then ſhe feared hell fire, quaking ſometimes, and trembling at it, venting herſelf unto her friends in private; and weeping bitterly, ſhe uſed to ſay, *O do not ye pity me, who muſt go to live in hell torments for ever?* Beſides, even then ſhe was pitiful and merciful unto others, but in ſecret ſo hid and cloaked with words and ſhews of the contrary, that it was treaſon againſt her for any ſhe entruſted, to bewray any part or parcel of her goodneſs; becauſe ſhe would gladly have been thought paſt hope, and praying for, which made her earneſtly to beg of every one not to pray for her, it being that the devil aimed at, that ſhe might, paſt hope, finally deſpair. For, for two years together, by her good will, ſhe would not be prayed for, uſing many times, at her mother's uſual time of prayer, to ſend ſuddenly for her, of purpoſe to interrupt her, who if ſhe came not preſently, as ſent for, when ſhe came, aſking her pleaſure, ſhe uſed to reply, now I have nothing to ſay unto you, for you have been at your matins.

Contra.

But to return to Mr. Dod's progreſs with her: it was yet none at all; ſhe remained ſtill the ſame, ſeemed not to hear or regard his ſpeeches and words ſpoken; would laugh and jeſt at all he ſaid in deriſion: in her thoughts likening him

unto

unto Ananias, one whom at a play in Black Friers ſhe ſaw ſcoft at, for a holy brother of Amſterdam; and when he would look pitifully upon her, and reprove her for ſuch ſtrange carriages and ſpeeches, telling her what a ſhameful thing it was, ſo to laugh and jeſt at heavenly things; ſhe uſually replied, *Why then, ſeeing you ſee what a wicked creature I am, Why do you trouble yourſelf any more with me?*

Divers faſts were kept for her in private, the next chamber above her's, both then and divers times after, in midſt whereof the devil ſo made her reſtleſs, that ſhe would come up to the door, diſturb them, on purpoſe, and make them believe that if they deſiſted not, ſhe would throw herſelf down ſtairs headlong. Yea, once ſhe being a bed, and he at prayer, ſhe, to make him leave off, took a bed ſtaff, and threatened to knock him on the head, but did not. All theſe, and many more tricks, the devil uſed, ſtill, upon occaſion, to ſerve his turn, changing his weapons ſo, as ſcarcely could it be known at what ward to find him long: ſo to ſhew his malice, did he change his poſture and weapons.

Now ſhe would toughly diſpute the buſineſs, but all to no purpoſe, ſhe retaining thoſe deviliſh concluſions faſtened in her ſtill. So that Mr. Dod, wearied out thus, having ſtaid a month with her, departed home, ſtaid away a month, and returned again, doing thus three or four times together: yet found no amendment, but ſtill the ſame arguments ſtiffly maintained over and over again, a hundred times together, without any good (in ſhew) effect upon her, who could not in two years time be won or perſuaded to come to church or ſacrament, or to uſe any means at all; but carried herſelf as a deſperate forlorn creature, notwithſtanding which, the overcoming thoughts and terrors of hell did much afright her; ſo as gladly ſhe would have had a door of hope opened unto her: for a kitchen maid ſhe kept, who had both wit and memory enough to do and retain a meſſage, ſhe would uſually ſend unto divers preachers, with meſſages of enquiry touching her (concealing her name), *Whether ſuch and ſuch a creature, without faith, hope, love to God or man, hard hearted, without natural affection, who had rejected all means, nor could perform any, or ſubmit unto the ſame, with many the like aggravations* (bad enough you may imagine) *yet might have any hope to go to heaven?* Who ſtill brought unto her ſuch returns, tending to hopeful encouragement, that

Contra-

that ſuch like and much worſe (though as bad as Manaſſeh) might, by the mercy of God, be received into favour, converted and ſaved, which privately did much allay her ſpirits, for no worſe returns of her ſecret meſſages were brought unto her from any ſhe had ſent unto,

For all this, yet did the devil hold her cloſe unto his main end of deſperation, to have made herſelf away: for ſhe ſwallowed down many great pins, ſo to have diſpatched herſelf; all which, by God's mercy, without hurting, paſſed through her: and being forbid oranges (as naught for her) ſhe made ſhift, by the aforeſaid maid, to have forty brought unto her, ſo to have ſped herſelf; but it ſo pleaſed God that theſe proved excellent medicines unto her, purging away abundance of black ugly filthy matter, which made her to look much better. She uſed alſo now and then, at meals, to ſhift a knife ſecretly in a napkin, and then to ſlip it up in the inſide of her arm; but being watched and taken therewith, ſhe left off ſo doing, thus continuing, until ſhe had in a manner wearied out every body; for, *the ſhorter the devil's reign was, he played the more tricks, making her by fits to be the more raging and troubleſome unto herſelf and others.*

Now, as is ſaid, Mr. Dod in a manner wearied out with her, as he was about to go home for a while, and to take leave, ſhe gave unto him this rude farewell, *To pray him to get him gone, to return no more unto her, enquiring at him what warrant he had, being a holy religious man, who ſhould give good example unto others, to leave his calling, houſe and family ſo long, and to come to her, where he was but an unwelcome intruder, having no hope to do her any good?* Which ſpeech was ſo ſet on with ſuch an edge of vehemency (ſpoken as it appeared, againſt her will, to prove him only) bred in him ſuch aſtoniſhment, as reſolving to follow her counſel, he made her this ſhort reply, *That this was but a bad requital of all his pains and love unto her, to have no more thanks for his labour, but to be chid out of doors; that he was very ſenſible of her reproof and diſmiſſion, and therefore meant hereafter to ſtay at home, and look unto his own matters, not troubling her any more.*

Which ſpeech, it ſeemed, touched her to the quick; for though to diſcourage him and try him, ſhe had made him ſuch an untoward ſpeech, yet was ſhe inwardly very ſorry for what was done. Only before his departure, ſhe took him aſide, deſiring to ſpeak with him in private; when ſhe told him, that now, before his departure, ſhe would deal freely with

with him, and ſhew the cauſe and ground of all her diſtempers and trouble, and what juſt cauſe ſhe had thus to have complained, as hopeleſs, enjoining him ſilence. And ſo in her own chamber, none but he being preſent, ſhe opened her whole heart ſincerely, ſo as he perceived that ſhe had concealed nothing from him of all that was in her heart; which made him (now that the devil's counſel was out and diſcloſed) to conceive good hope of her recovery.

For this quite mars, and is in danger to overthrow all ſuch perſons, whilſt the devil ſo holds them in bondage, as to make them conceal his counſel all the while, having this advantage thereby, as *to make mountains of mole-hills, and of mole-hills to make mighty mountains*; never ſuffering them to come unto the knowledge of the quality and nature of their diſeaſe, whilſt the thing oppreſſing and ſeeming great unto them, is uſually little, and nothing at all in reſpect of that he makes it; ſometimes but a lie, a deluſion, ſuch as the parties themſelves, upon ſuch diſcoveries in relating, become aſhamed of; as in ſome ſort it fell out with this good woman's caſe, which was nothing in a manner in regard of that the devil urged and perſuaded her; it was, he proving a ſtrong lier unto her, and his ſuggeſtion only a mere falſe illuſion, as will hereafter appear. Then unto all that which ſhe had then vented unto him, he then made her only this general reply, *That ſhe was much miſtaken and deluded in the quality, kind, and nature of her caſe; that the devil had thus far tormented her ſpirit with a ſtrong abuſe in corrupting her judgement, and incenſing her ſo unjuſtly againſt herſelf, ſetting her affections on fire, by his infected wild-fire temptations. That he made no doubt of her recovery; but that now being acquainted with her caſe and mind, he would go home and conſult with God what were fitteſt anſwers for the ſame; returning ere long again, if God were ſo pleaſed; then to endeavour to ſatisfy and heal all her doubts. In the mean time, until then, enjoining her chearfulneſs, patience, moderation in all things before her husband and parents, and to attempt no more violence againſt herſelf. All which ſhe faithfully promiſed and kept.*

He being gone, in his abſence ſhe carried herſelf diſcreetly and modeſtly, not refuſing to ſpeak with any of thoſe divines who in the interim came to viſit her; and would ſit and diſpute with them a long time together, but ſtill in the old bias, holding her ſtrong main concluſions, the fabrick whereof appeared to be ſo ſtrongly rooted in her, that they

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ſeemed unremoveable, all who, as appeared, did no good unto her, ſave ſo much as they could to perſuade her from ſuch ſtiff peremptory concluſions againſt herſelf, and from prying into God's ſecrets, preſuming to know thoſe things which God in this life reveals not unto any, but reſerves as his own high prerogative, only to know what his decree is touching the everlaſting ſtate of the creature to come: affirming that this knowledge, which ſhe pretended to have thereof, was falſe, and that this revelation was only known in the ſanctified uſe of means, which ſhe ſo far refuſed, as ſhe could not be perſuaded to go to church by any, though they much urged her unto it: only now ſhe would kneel and join in prayer with them, but by no means in ſinging of any pſalm, which ſhe affirmed not to belong unto any in her caſe, being now very ſad and retired, and now and then in weeping fits, and ſome times in ſhews of jollity and mirth, ſo by turns it pleaſed her to out-face her preſent miſery.

But this as a catholicon we obſerved in dealing with her, that the more patient we were, to ſuffer her to complain and bemoan herſelf, repeat one thing over a hundred times as ſhe uſed, over and over again, giving her good words, uſing much meekneſs, affability, and ſervice unto her, even in her moſt untoward croſs carriages: this got much ground upon her ſpirit, and brought her to do many things which no harſh croſſes could poſſibly effect with her. And therefore this courſe was now taken, not to vex her any more, or urge her with perſuaſions to go to church, or to do any thing ſo diſpleaſing unto her, but to go along with her ſpirit, with patience abounding with love, mercy, good words, and the like, until ſhe were convinced in judgment, when they needed not to hale or pull her. Duties would then come off freely: for indeed, this is the undoing of many poor ſouls in the like, or any diſtempers, to chide, rate, and urge them too much; which is a croſs way, diſpleaſing and unproſperous, yea, diſproportionable unto that courſe Chriſt takes (whom we ſhould imitate) *not to break the bruiſed reed, nor quench the ſmoaking flax*; and a croſs way, *to make judgment return unto victory*. In which caſe, Jacob's pace with his flocks, with ſuch, is the beſt and ſafeſt way to drive them gently; eſpecially thoſe who are with young, in whom Chriſt is now but a breeding and forming, *that ſo he may* (as the Prophet ſpeaks, Iſa liii.) *ſee of the travel of his ſoul, and be ſatisfied*. And indeed, ſuch harſh ſpirits, who are too quick with ſuch

Prudent Measures.

poor

poor ſouls being too nimble with them before they know their diſeaſe, are but *like rude ſurgeons or unſkilful phyſicians, who venture to give phyſick before they know the ground of the diſeaſe*; who many times in place of curing, do either kill, or ſo much the more ulcer their wounds.

Hitherto we have ſeen Satan malicious, violent, ſubtle, various in his temptations, changing ſhapes, by all means ſtriving to have overthrown this good ſoul; abuſe her judgment, affections, fancy, and beſt reaſon to fight againſt herſelf; notwithſtanding all which, the Lord miraculouſly preſerved her, was with her in, and brought her through this fiery affliction, to wonder and admiration. Wherefore, if the reader will have a little more patience, he ſhall ſee how the Lord overthrew all thoſe ſtrong holds, which the enemy had by his wildfire unreſiſted temptations, and fiery darts injected into this good creature; which being not preſently caſt forth again (as wildfire ſhould be) thus inflamed her affections and endeavors againſt herſelf; as in part hath been, and God willing, ſhall be related.

For firſt, he faſtened this temptation upon her, as his great main bulwark, *that ſhe had ſinned that great unpardonable ſin againſt the Holy Ghoſt*; and therefore, that it was in vain for her, either to uſe any means for ſalvation, or hope for it; and therefore, that it were fruitleſs and in vain for her to hear the word, read, pray, and the like; which he wonderful faſtly had radicated in her.

Hereupon, he inferred that *by God's decree ſhe was a reprobate, a caſt away, appointed for damnation; being ſhe was ſuch a hard hearted impenitent ſinner, not being able to repent*: and therefore was a treaſurer up in all ſhe did of wrath againſt the day of wrath, and the revelation of God's juſt judgments againſt her: and therefore, ſeeing that ſhe muſt eternally periſh, living for heaping up ſin only for aggravation of her puniſhments, therefore to make herſelf away the ſooner the better. Which temptation a long time ſtuck faſt, ſeeming unremovable.

From whence Satan made this third deduction (like a ſophiſtical logician, begging the queſtion) that *therefore now it was in vain to uſe any means at all; but ſeeing her portion was now only in this life, therefore to deny herſelf no manner of pleaſures or jollity and mirth, but to caſt off all theſe ſad and ſour things of holy duties performing, which were to no purpoſe, now that the irrevocable decree was paſt, which was unchangeable.* And therefore, if ſhe ſhould be ſaved, ſhe

ſhould be ſaved howſoever, and that God would ſoften her heart, and give her grace to uſe the means: but that the fearfulneſs of her eſtate did ſhew (he ſuggeſted) the contrary, that all her endeavors would prove in vain; this ſtuck hard a long time.

Now againſt any of theſe, nothing could be faſtened upon her againſt them, which was not preſently ſhook off again: but eſpecially in that firſt mentioned of the *ſin againſt the Holy-Ghoſt*, herein ſhe kept cloſe the devils counſel, revealing the ſame at firſt unto none, but unto Mr. Dod; though afterwards of herſelf, three years after, being in a good humour, ſhe acquainted the relator herewith; and more alſo, than, he hath thought fit to vent abroad (as unneceſſary) giving him leave to publiſh and make known after her death, ſo much of her caſe as might in ſome ſuch miſery be uſeful unto others.

After this Mr. Dod at his appointed time returned, having ſeriouſly pondered all her buſineſs, and digeſted the ſame, and was joyfully welcomed of her friends, though by her in a muddy ſtrange way, (former temptations by that time, having again grown ſomewhat ſtrong upon her) when yet he in his uſual merciful way, cheered her up, encouraging her what poſſibly he could. And ſo, in ſome few days after fell flatly upon the buſineſs, how to beat down and convince her erroneous opinions wherein ſhe was ſo ſettled, and wherein, ſhe thought herſelf moſt ſecure in her own judgment, unremoveably ſettled.

Obj. (1) The main and grand matter troubling her, and quite unhooking her off from all manner of duties (as hath been ſaid) was, *that ſhe had ſinned that unpardonable ſin againſt the Holy Ghoſt, which ſhe firmly believed.* Whereunto Mr. Dod thus replied, directly croſſing all her thoughts herein, in the negative, affirming that ſhe neither had ſinned this ſin, nor was ever hitherto, ſo qualified as to be guilty thereof; which ſeemed unto her very ſtrange to prove, but was eaſily done. For, he ſhewed unto her, out of *Heb.* vi. 4. that

1. thoſe who commit that ſin, fight againſt their convinced enlighting, having taſted the good word of God and the powers of the world to come, having alſo taſted of the heavenly gift, being made partakers of the Holy-Ghoſt; who in their practice crucify to themſelves the Son of God afreſh, and put him to an open ſhame; and trample upon the blood of the covenant, maliciouſly oppoſing the known truth, in a conſtant courſe remorſeleſs unto the end: having lived and thri-

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ven under powerful means, which yet they ſlight, maliciouſly and purpoſely oppoſe and perſecute. But that ſhe being ſtill in her natural eſtate, by her own confeſſion being far from this enlightening, never having taſted of this heavenly gift, nor of the powers of the world to come, was never thus qualified, and ſo had never, neither could have committed this ſin; ſo that her temptations and fears in this kind, were but mere deluſions only. And for that other ſort, who committed this ſin, without the former inward illumination and taſte; ſuch as were the *Scribes and Phariſees*, Julian the apoſtate, and the like, who maliciouſly perſecuted and blaſphemed Chriſt, notwithſtanding that by his doctrine and miracles they were convinced of his Deity; of this he ſhewed her, ſhe could not be guilty; *all ſhe could alledge againſt herſelf, conſiſting only in a matter of thoughts, which could not without action and former qualification be that ſin, or within the compaſs thereof:* Which were only things wrapt up in that we call *(tentatio fœda)* ſtrange injected thoughts of God, as *Rom.* i. 23. repreſenting him to the fancy in abominable ſimilitudes, likening him unto the vileſt and baſeſt things, which were only Satans wild-fire temptations; for which ſeeing ſhe even then, and ſince, abominated them, being ſorry for them, Satan muſt anſwer for, *they being her's no further than as ſhe entertained and allowed of them.* And alſo, that theſe thoughts being thought of and injected betwixt the top and bottom of the hill whereupon her father's houſe ſtood, never breaking forth into any ſpeech or action which ſhe was ſorry for, could not be any ſuch ſin as ſhe imagined, and therefore prayed her to content herſelf and to reſt ſatisfied, and not ſuffer the devil to delude and torment her any more in this kind.

All this diſcoruſe ſhe heard willingly without replication, until he had finiſhed what he would ſay, when ſhe being very rational and convinced of the truth of what he had delivered, acknowledged her error, and Satan's deluſion, promiſing no more to entertain any ſuch like thoughts of that ſin, *but withal ſhe told him, that it was no matter for this, though ſhe were free thereof, yet ſhe had other ſins enough to damn her, and was aſſuredly a reprobate and caſt away, being ſhe could not love God nor any other creature, being devoid of all natural affection and given over to a reprobate ſenſe, ſo as ſhe was moſt certain, that the decree of God againſt her was paſt, being that ſhe had no heart or power to perform any holy duty, but was like a creature ſtark dead yea twice*

 dead,

dead, good for nothing but hell-fire; wherewith ſhe ſometimes wonld laugh and ſmile; but we muſt conceive that even in the midſt of this laughter the heart was ſad, for in private not long after ſhe would have ſore fits of weeping.

In vain it was now to diſpute with her, or perſuade her in any thing until her judgment was convinced and rectified in that matter of the *decree of God*; for ſhe flung off all with ſeeming aſſurance of her knowledge, being ſure that the decree of her reprobation was paſt, of her rejection whereof ſhe was ſure and certain: therefore, this being the next ſtrong hold to be battered down, he bent in the next place all his ſtrength this way, *denying unto her that it was poſſible, either for the devil, or any other creature, to know the decree of God, either for the ſalvation or reprobation*; but that this revelation came in the uſe of means, God bleſſing the ſame; for which cauſe, all muſt uſe the means who would be ſaved, not medling with the *decree of God*, nor prying into his ſecrets; for which, then was alledged that excellent ſcripture, Deut. xxx. 12, that what they were to perform and know, *was not in heaven, that we ſhould ſay, who ſhall go up for us to heaven, and bring it unto us, that we may hear it and do it: neither is it beyond the ſea, that thou ſhouldeſt ſay, who ſhall go over the ſea for us? &c. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayeſt do it.* Further he urged, that if thus much were certainly known by her, he ſhewed her, *it muſt be by a ſpirit of revelation,* demanding of her, what ſpirit had revealed thus much unto her? If the ſpirit of the devil (as it could be no other) then he was a liar and the father of lies, as Chriſt *Joh.* viii. 44, ſpeaks, he ſpeaking of his own and not from God, therefore not to be believed. And as for the ſpirit of God (he ſhewed) who only ſearches, knows, and reveals unto us the deep things of God, 1 *Cor.* ii. 10. none but he knowing the things of God, not any creature, *this holy ſpirit (he ſhewed her) had no ſuch office aſſigned him of Chriſt in the word, to be a ſpirit of diſcouragement to reveal reprobation, being the comforter appointed to lead the ſaints in all truth, to reveal and tell things to come, and to teach us all things, Joh.* xiv. 26. This was directly againſt his nature, miſſion, and office, and the decree of God, thus to beat men off the uſe of means, diſcouraging them from the good way, who muſt wait and lay at the door of mercy ſtill, until the Lord's good time and pleaſure were revealed and known in the uſe of means. And this alſo

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was preſſed unto her further, what a horrible blaſphemy and impiety it were, either to honor the devil ſo far, or aſſume unto herſelf by his means, the knowledge of things to come; this being that which was only proper unto *Jehovah* himſelf, by his ſpirit to ſhew and reveal; adviſing her to beware in this kind, not to increaſe the wrath of God againſt her, ſeeing God, *Iſa.* xliv. 7, and xlvi. 10, differencing himſelf from idols, and all their diſcoveries, is *to know things that are come and ſhall come, declaring the end from the beginning, and from antient times the things that were not yet done:* From all which iſſued this deduction, that ſhe was infinitely abuſed in this ſtrange conception, and that the devil or ſhe from him were not certain of any things to come (unleſs revealed by the ſpirit of God) ſhe having from thence no ſuch revelation; that therefore ſhe was by Satan utterly cozened and abuſed in the matter of God's *decree*, and ſo was bound to uſe the means, truſt and wait upon God therein; ſhe being his creature, to let him do what he pleaſed with her, either in life or death.

This ſtrong fiery dart thus repulſed and quenched, ſhe became alſo convinced in this point, that only God (not the devil) could reveal his own counſels and decrees; and therefore, that perhaps ſhe might be deceived in this her ſtrong confidence in that kind: but ſtill retaining the third, *that her indiſpoſition unto all manner of goodneſs, proneneſs unto all manner of evil, her natural temper and compoſition of mind, not able to uſe any means, or take any pains for heaven, too evidently demonſtrated that ſhe had no part or portion there, and therefore that ſhe had better leave off all, than labor in vain.* Hereunto anſwer was made, that God, though he had decreed to ſave mankind by the means of a mediator, yet in his good, and wiſe providence had ſo ordered the conveyance of our ſalvation (as Auſtin ſpeaks) that *he who made us without us, will not ſave us without us:* and therefore, that all our life time we muſt be humble ſuitors, labourers after, endeavourers and ſtrivers for that ſalvation which he hath appointed for us, uſing all thoſe means conſtantly, and not to lie ſtill in a ditch without endeavouring to riſe, and to cry Lord help us; ſuch a one he told her did worthily periſh. It was further now alſo preſſed unto her, that God now after that miracle of all miracles, in the ſending his ſon to aſſume our fleſh and ſave us, now ordinarily wrought not the ſame miraculouſly, but by ordinary concuring means and endeavours revealed in the word; that as thoſe who in the wil-

Obj (3)

derneſs

ſerneſs were ſtung by the fiery ſerpents, *were not healed unleſs they looked up unto the brazen ſerpent:* no more any now could obtain ſalvation unleſs they believed in Chriſt, its antitipe; and that therefore, if ſhe uſed not the means, but rejected and wilfully withſtood the ſame, as there was no hope any way of ſalvation; ſo if ſhe uſed the means, there being hope, and many promiſes annexed to the ſame, there was good hope of her ſalvation: and *put the caſe* (which he denied) *that ſhe muſt needs periſh: yet, much better it were, to periſh in a way of obedience and duty, full of hope all the way, and uſually ſucceſsful, whereunto were annexed many promiſes wherein the truth of God, who cannot lie, but is faithful in all his promiſes is engaged, than in a wilful way of diſobedience.* That all experience ſince the beginning of the world have ſhewed, that it never yet was in vain, or unſucceſsful, but always advantageous and proſperous to uſe the means, wait and depend upon God; yea, though it were as long and longer than the impotent man, *Joh.* v. lay at the *pool of Betheſda*, ere he had help: And therefore, ſeeing her caſe was now juſt like thoſe *four leapers* who ſat at the gate of *Samaria*, 2 *Kin.* iv. who being like to periſh in that greater famine, reſolved, if, and ſince they muſt needs periſh, if they ſat ſtill there; but if they ventured into the camp of Amarites, they might peradventure be ſaved, (at the worſt but die) at their approach thither, finding the *Amarites* fled, they had choice of the ſpoil. So if ſhe uſed not the means, but deſpiſed them, ſhe muſt of neceſſity periſh; but if uſed, ſhe might, no queſtion be, ſaved. And ſo to this effect were urged thoſe places, *Micah.* ii. 7. *O thou that art called by the name of the houſe of* Jacob, *is the ſpirit of the Lord ſtraightened? and thoſe his doings? do not my words do good to them that walk uprightly?* and this, *ſeek ye the Lord, all ye meek of the earth, which have wrought his judgment: ſeek righteouſneſs and ſeek meekneſs; it may be, ye ſhall be hid in the day of the Lord's anger*, Zeph. ii. 3. and ſo that of Amos, iv. 12. *therefore this will I do unto thee, O Iſrael: and becauſe I will do theſe things unto thee, prepare thyſelf to meet thy God, O Iſrael:* even that God who is ſaid, *Amos*, v. 8, to turn the ſhadow of death into the morning; all which put her on ſtrongly unto the matter of endeavour, ſeeing as it is *Micah.* iv. 12. *none know the thoughts of the Lord, neither underſtand they his counſel:* ſo that there being a poſſibility, for ought ſhe could know, to uſe the means as ſhe was able; there was an abſolute neceſſity for her to ſubmit herſelf unto the means.

Theſe

Theſe and the like things thus delivered, did much amaze her ſpirit, to have been thus far deluded and miſtaken in her own caſe, and wherein ſhe was ſo ſettled, reſolute and confident; unto all which, ſhe at length made this reply, *that now ſhe was convinced and did certainly believe, that none but God knew things that were to come; that ſhe had erred in judgment in ſo thinking of herſelf: that the deſperate caſe and eſtate ſhe was in, had cauſed her to make ſuch concluſions againſt herſelf: that now ſhe believed the devil had no knowledge of God's decrees, concerning the everlaſting eſtate of the creature, no more than pleaſed God to reveal unto him: that ſhe was contented to do what ſhe could in uſing of the means, if ſhe might be aſſured to reap any benefit thereby: but that the accidental indiſpoſition, both of her body and mind was ſuch, as ſhe, in this caſe, could do nothing to help herſelf, no more than a ſtark dead creature could; and therefore, that God muſt do all; in which caſe, if he were ſo pleaſed to give unto her, ſtrength and grace to work, then ſhe would, otherwiſe ſhe could do nothing*: a ſore temptation, which even until her laſt ſhe could hardly ſhake off.

Anſw. Hereupon he replied, that God, as was ſaid, wrought by means, and that ſhe was bound to read the word diligently, to pray, hear the ſame, and meditate upon it: that this was God's way and appointed means, to make even ſuch dead creatures live, as ſhe pretended herſelf to be, as it is, *Joh.* v. *that the time then was, and was coming, when the dead ſhould hear the voice of the Son of God, and thoſe who heard his voice ſhould live.* Wherefore, ſeeing that there was ſuch a marvellous efficacy in hearing of the word and uſe of means, (wherein the power of the ſpirit did co-operate to make the ſame effectual) there was an abſolute neceſſity to uſe the means for the attaining of ſalvation, or elſe, one would be guilty of their own damnation, in wilful rejecting and refuſing of the means. Unto all which, her anſwer was, *that ſhe had no power ſo to do, but when that God would enable her, then ſhe would.* Yet he prayed her, to read the word and pray as ſhe could, and the like, which ſhe refuſed, *alledging that ſhe could not pray; and for reading of the word, to what purpoſe was that, ſo to read her own damnation, or to hear judgments and arraignments againſt herſelf; that ſhe was better as ſhe was; and therefore prayed him to urge her no more in this kind, until God were pleaſed to work ſomewhat in her, with abilities ſo to do, which* (if he had a purpoſe to ſave her) *he would ſurely do.*

But

But for his pains, and for his conviction of her judgment, rectifying of her from thoſe forementioned errors, ſhe gave him thanks, promiſing no more to torment herſelf with cogitations of them; for ſhe was ſatisfied in the ſin againſt the Holy-Ghoſt, in the matter of the decree; and in Satan or her ignorance of any things to come, his knowledge to be none at all; *but that for the preſent, here ſhe muſt reſt, no further ſhe could poſſibly go, wiſhing him to ſpare himſelf from being any more vexed with her untowardneſs.*

He much abaſhed at her preſent diſtemper, and reſolute ſhew of ſtoutneſs and ſtiffneſs of ſpirit; yet was not diſcourageed, ſeeing he had got ſo much ground of Satan, as to beat her from her former ſtrong holds, hoping in time alſo to perform the reſt, which ſeemed a hard taſk to effect; becauſe, *the indiſpoſition and melancholy temper of her body was ſuch as hindered much the work, ſhe therewith being averſe unto phyſic.* Therefore, he reſolved for that time, to depart home and preſs no more upon her at that time, but give her time to ruminate and think upon thoſe things delivered, hoping to find her in a better tune at his return; and ſo accordingly giving charge to watch her diligently, in a mild and loving way, after he had given her many and good exhortations, to uſe the means and to have a good hope in God, he departed, becauſe at this time, he would not tire or overload her, or more new toil out himſelf.

A little after his departure, ſhe began then to be ſomewhat in the old poſture of frowardneſs and diſtemper, uttering many times deſperate ſpeeches and hopeleſs, ſtill refuſing all means; ſaying, that all were but in vain: and was ſo far gone this way, that *the great ſnow, and all the diſaſtrous, direful events, happening abroad any where, ſhe ſaid, were all along of her, and for her ſake; ſhe guilty of them, and that things would never be better ſo long as ſhe was alive.* For then indeed, Satan taking advantage of her melancholy temper, wrought her much woe thereby, making her thus over-charge and accuſe herſelf, and endeavoring to have brought her back again unto her former errors; ſo that now, much ado there was with her, to ſtay, ſupport, or allay that accidental fierceneſs, which now thoſe new diſtractions brought upon her; which bred much grief unto her huſband, parents, and friends, but was not ſo to be wondered at, that Satan ſhould cauſe unto her, or them, ſo much diſquietneſs by his inceſſent new temptations, ſteering

his

his time in Mr. Dod's abſence, to regain his diſpoſeſſed hold, or drive her unto final deſperation.

In, or near this interim ſhe was viſited by divers worthy miniſters about the town, amongſt whom, was that famous worthy man, Dr. Uſher, ſince Primate of Ireland, a magazine of all knowledge and learning, a powerful plain preacher, none like him in ſetting forth Chriſt in his high perfections and ſurmounting excellencies, and in pointing the right ſtraight next way unto him; and withal, as a very wiſe ſtout man, ſo the mildeſt, humbleſt, and meekeſt man alive, of his infinite reading, knowledge, and parts. This worthy man, many times did viſit her, would intreat, perſuade, open Chriſt unto her, magnified the riches of God's mercy, that way extended unto the ſons of men; ſhewing the freeneſs of the gift of God this way, and that none were debarred, who did not wilfully exclude themſelves; with much meekneſs and mildneſs endeavouring to win her ſpirit unto a real embracing of thoſe tenders of grace, made unto her in the uſe of means; whom ſhe willingly heard, delighted to hear ſpeak; but withal, ſtill kept within the road of her old bias, *her inability to perform holy duties, or endeavor that way; that all theſe were excellent things he ſpoke of, touching Chriſt, for them unto whom they belonged, but ſhe had no ſhare therein for ought ſhe knew, ſhe ſaid;* but yet, uſed ſhe him always with much love, reverence, and reſpect, in whatſoever temper ſhe was in, endeavouring ſtill to give him all content and reſpect; and he being wiſe and judicious, ſeeing the temper of her ſpirit, a great work to be wrought, the iſſue whereof, time muſt ſhew; to be effected by degrees, did not much preſs upon her ſpirit, or much urge her unto any thing, being contented when he came to her, to drop upon her many ſweet diſtilling ſhowers of precious ſpeeches, leaving them to work after he were gone.

And now alſo about this time, came to viſit her, another worthy miniſter, whom the relater brought to ſee her, and judge of her caſe; a wiſe, acute, learned, diſcreet man, of great judgment and parts, one Mr. John Forb's, miniſter at Middleborough for the merchants. This man having firſt, a great while viewed her and ſaid nothing, at length broke ſilence and told her, that he had heard of her trouble and diſcouragements, and therefore had come to tender his ſervice unto her, to try if any thing were within the compaſs of his power, wherein he were able to ſerve her. She courteouſly gave him thanks, but withal told him, *that her caſe*

and doom, was already determined and past, and therefore there was no good to be done by any one unto her: yet seeing him so an acute sharp quick witty man, she was pleased to have a strong bout of discourse with him alone, walking at her house in Esher gallery, where, having toughly disputed with her a long time, and no good to be done, but thwarted with many strong uncouth objections and scriptures, sophistically applied by her, beyond the skill or strength, of her own spirit or wit, as he judged, he confessed she was too hard now on a sudden for him. So at one bout having the better of her in a discourse of *Faith*, he broke off laughing, with a jest, called her husband, near by, and said, Sir, now I can stay no longer, but I will study how to answer your wife's arguments, and will now leave her in a good estate: *(in faith, professing infidelity)* who having taken his leave and departed, the relater enquired what his judgment was of her and her case? Who made this answer, that it was the strangest that ever he had seen, heard, or read of, *that the Lord had some strange work to do by her, but whether in mercy or judgment, he could not determine:* no more he would come to visit her, nor could be drawn unto it.

Upon this, her late distemper and untowardness, the good old man Mr. Dod, being again sent for and come, was notwithstanding, entertained by her in show, lovingly, yet with a sad lowering countenance by and by accompanied therewith, as though he had not been welcome; which he in his usual cheerful manner, not regarding, using her with all meekness and love, which he found gained much upon her spirit; after which, having discoursed, and two or three days prayed with her, and for her, she began to mend, but yet could not be persuaded to read, pray by herself, or go to church; wherefore he thought it expedient to leave urging thereof, until her judgment were convinced therein: which was the next work to be done; a tough task to effect, and which she strongly opposed and withstood by one main argument (being beaten off from all her other shifts) which was this out of Rom. xiv.

Obj(4)

Object. *Whatsoever is not of faith is sin; but she did not believe, nor could do any thing in faith, therefore all her actions must needs be sinful; so aggravating her condemnation, she having sins therefore enough to condemn her, would no more this way increase their number already too many.*

Answ. 1. This argument he judged to be sophistical, subtile, and a strong fetch of the Devil, for his *ultimum vale*, and

and laſt refuge: whereunto, he after a little pauſe, thus replied, that he denied the aſſumption, that ſhe could not do any thing in faith; for, the degrees of faith muſt be conſidered. There was a degree of initiation of babes in Chriſt, and of ſtrong men in Chriſt. *That ſhe muſt now be conſidered of, in the lower form of the ſchool amongſt the babes in Chriſt, needing milk, not ſtrong meat* (as the apoſtle ſpeaks;) and therefore, though things were not done in a ſtrong, yet they might be done in a weak and true faith, which might have a true and ſuitable reward: ſo that there being in the word, many and large promiſes made unto the reading and hearing of the word (ſome whereof we then repeated) now for brevity omitted: that *duties done in obedience unto the command of God, were then ſo done in faith; becauſe, according to, and with a reſpect unto the commandment*; and muſt needs, becauſe of the truth of God, who cannot lie nor deny himſelf, be rewarded. And put the caſe (which he then denied) that ſhe muſt eternally periſh, yet *God hath many outward mercies and bleſſings in ſtore, wherewith to reward ſuch outward obedience, many times far beyond our ſlight performances, freedom from many temporal judgments, leſſening, delay, and mitigation of them, in number, weight, meaſure, and continuance, remove all of them, and the like, in his beſt time.* So that all things conſidered, the beſt for her, were to ſubmit herſelf unto the will of God, lie down, ſaint-like at his feet; uſe the means, truſt, wait upon him, and then to let the Lord (as Joab ſaid to Abner) do that which ſeemeth beſt in his eyes.

Anſ. 2. And for that other cavil of the increaſe of her ſins, in the matter of her endeavours; for this he told her, that *all her good actions done, ſhould be upon record, and all her ſins ſhould be forgiven and done away, ſo that this ſhould not hinder her obedient walking.*

Object. Unto this ſhe objected, her inability to perform any holy duty, and therefore, ſeeing God in the up-ſhot of all his free promiſes, declares himſelf thus *(yet for all theſe things will I be ſought unto of the houſe of Iſrael) ſhe not being able to aſk or make obedient endeavour to wrap herſelf up within the promiſe, ſo as to have intereſt, or challenge the ſame, that therefore it were in vain for her to uſe any means.* Obj (5)

Anſ. Reply hereunto was made, that true it was, that this was the ordinary road of Providence in diſpenſing of ſalvation, to ſue and challenge the promiſes for our own comfort, and to diſpenſe ſalvation in the uſe of means. *Yet that*

God being a free agent, to give and work at his good pleaſure, had not ſo tied himſelf unto any method ſo in his working, but that at his pleaſure he might diſpenſe therewith: and that therefore, for her inability and weakneſs, God could at his good time, ſtrengthen her to his work, ſo in the mean time, that ſhe did her beſt endeavour, according unto her ability, not being this way wanting; for where much weakneſs was, yet God many times helped and took in good part our weak performances, and that weakneſs, with truth and doing to our power, went far in God's acceptance: He loving us not for any thing in us, but freely for what he works in us; as that Hoſ. xiv. 4. *I will heal their back-ſlidings, I will love them freely, &c.* And that Rev. iii. 8. *Unto the church of Philadelphia, thou haſt a little ſtrength and haſt kept my word.* So was ſhewed unto her that of the diſciples, Joh. xvii. 8. being weak ignorant men in many things touching ſalvation, for whom Chriſt yet pleads with his Father, *they have kept my word;* though formerly they were not able to bear thoſe things might otherwiſe have been revealed unto them, Joh. xvi. 12. Therefore from hence was much preſſed upon her the uſe of means howſoever, unto her weak power and ſtrength, which God would increaſe unto a greater growth, *being that he giveth ſtrength to the weak, and unto them that have no ſtrength,* Iſa. xl. 29. Her caſe was ſhewed her to be no worſe than that Ezek. xvi. 4, 5. of the people of Iſrael polluted in their own blood, caſt forth in a miſerable condition, no eye pitying of them, any way to help them; whom yet God in his mercy pitied in that woeful condition, ſaying unto them, *that even then they ſhould live, they ſhould live when they were thus in their blood,* Ezek. xvi. 6. Therefore to hope well in the mercies of the Almighty, not meaſuring the ſame by the ſcantling of her ſhallow conceit of God, in whoſe ſight all the ſins of the world are nothing, in compariſon of the infinite price paid of that blood of the everlaſting covenant, and infinite value and merit of the ſame, which ſpeaks better things than the blood of Abel, Heb. xii. 24. and whereby we have acceſs with boldneſs unto the throne of grace, by a new and living way, which he hath conſecrated for us through the veil, that is to ſay, his fleſh.

The ſtrength of theſe things, thus enforced, ſo overcame her, thus delivered, that herein ſhe was alſo convinced, that ſhe ought to uſe the means to her power, truſt and wait upon God for the iſſue, being contented of his good pleaſure whatſoever, and therefore reſolved and promiſed,

that

that now ſhe would go to church, uſe the means and try, what God's pleaſure were, in time, to do with her; conceiving now ſome ſmall hope, that poſſibly ſhe might be ſaved in the uſe of means; and ſo was perſuaded to go to church. At her firſt going, being brought to hear Dr. Gibſon, who knowing of her coming, applied himſelf covertly for her occaſions, yet not ſo, but ſhe ſuſpected that he had been prompted, and had ſpoken things of purpoſe for her caſe (which ſhe murmered at) but was paſſed over; for indeed the burthen, wherewith ſhe had over-loaded herſelf was ſo great, that we durſt never add any thing thereunto, but fed her with all encouragements, ſhe being too apt to over charge herſelf, and to deſpair upon any addition of fuel unto that fire, which was already kindled in her. And ſo, whereſoever ſhe went to hear, notice was ſtill given, ſo to manage their buſineſs, that he might know they had at that time, a hearer thus qualified before them, whereby ſhe received no diſcouragement in hearing of the word; but by the contrary matter of encouragement, her ſpirit being ſtill jealous, that all things were prompted for her ſake (hearing no more terrible things) as indeed they were.

Yet in this interim, things being not yet well ſettled within her, not daring to truſt her alone, it was thought fit in the next place, to fetch off her endeavours from her own deſtruction, which by God's mercy was thus effected. One day being in a very good humour, merry and well pleaſed, Mr. Dod prayed her that ſhe would reſolve him truly of one queſtion, which he would demand of her, which ſhe faithfully promiſed to do. Then he demanded of her, *that if now ſhe were to be condemned to be burnt, or hanged, drawn and tortured, to be firſt racked, ſcourged, and many times whipped and tortured; whether or no, ſhe would not eſteem it to be a high favor and promotion, to be reprieved and reſpited for ten or twenty years, or thereabouts, to live longer?* Which ſhe affirmed ſhe would take in this caſe, for a very high favor (not perceiving his ſcope and drift in the queſtion;) then ſaid he, tell me (taking her lovingly by the hand and ſmiling) *why then did you all this while paſt, make ſuch haſte to have poſted away unto hell fire for ever, the torments and miſery whereof, are many thouſand times in violence, beyond all the poſſible torments of this world, ſeeing it is uncertain whether ever you ſhall go thither or not, but that God in the uſe of means will ſoften your heart and ſave you? But ſeeing the time* (if ever) *will be too ſoon whenſoever; therefore it were*

Powerful Motives to diſſuade her.

madneſs

madneſs and extream folly in you, to fall into that courſe which might precipitate and caſt you there preſently before the time; but to live forth nature's courſe, trying what end the Lord will make. She being by her own confeſſion, in ſome ſort caught now, as David was by Nathan the prophet, now perceiving the drift of this ſurprize, took him by the hand and prayed him, *that in that kind, no more jealouſy or ſuſpicion might be had, for now ſhe was ſo by him convinced, that ſhe was reſolved to live ſo long as God would permit her, and that ſhe now was very ſenſible of his diſcourſe of hell, and what ſmall reaſon ſhe had to make haſte hither.*

Having thus, by God's mercy brought her to ſubmit herſelf unto the means, and hearing of word, wherein faith and ſalvation are uſually conveyed and wrought; there wanting yet one thing, to bring her unto the ſacrament (unto which ſhe was very averſe.) The next thing this good man went about, was how to compaſs this, and convince her judgment that ſhe ought, might and muſt participate herein, as well as in hearing of the word. This was by her thought a very ſtrange thing to do, that ſuch a one as ſhe imagined herſelf to be, ſhould dare to communicate: but hereof he aſſured her the truth, from the equity and neceſſity of that command of God where *all the males in Iſrael, were commanded to appear three times a year before the Lord at Jeruſalem, to eat of the paſſover; in which caſe whoſoever refuſed to come, or deſpiſed the ſame, he was to be cut off from his people*: whence he inferred this concluſion, that whatſoever our worthineſs or unworthineſs in that caſe were, yet the command of God muſt be obeyed; all were bound to come and eat of the paſſover. And therefore, that *all within the poles of the church, ought to communicate and receive the ſacrament howſoever qualified: in which caſe, unworthy receiving ſhould not damn them, if once in all their life time, they ſhould or did receive worthily.* Shewing that in Hezekiah's time, many then had received the paſſover unworthily; for whom notwithſtanding, he prayed the good Lord to forgive them; though they had not eaten according unto the preparation of the ſanctuary. Beſides this he ſhewed her, *that the ſacrament was not a comforting, ſtrengthening, building up ordinance only, but alſo a converting and healing power, being therein for help of the ſick and diſeaſed, a reviving quickening ordinance alſo; ſo as all ought to particiapate of the ſame.*

Obj (6)

Object. Hereunto ſhe objected, that out of 1 Cor. xi. 29. that unworthy receivers did eat and drink their own damnation,

tion, and therefore she durst not adventure any more to aggravate her condemnation and punishments.

Answ. Unto this he replied, that she was mistaken in the meaning of the words, for the word *damnation*, must not there be taken in the terrible sense; the original not carrying it so, but thus, *(such eat judgment) unto themselves*, viz. *temporal punishments*; which the ensuing verse 30. corrects the same thus, *for this cause many are weak and sickly among you, and many sleep, &c.* Which shews the meaning only is, that such endure sometimes temporal punishments; who yet may be saved and go to heaven. So that still the general holds in equity, as in and under the law; that God's ordinance in the sacrament, is not to be neglected of us for our insufficiency and unfitness for the same, no more than under the law during the passover; because, *it may be a means to fit, heal, cure, strengthen, revive, quicken, and enable us to be worthy receivers: For we come not to bring virtue unto the sacrament, but to receive virtue, life, strength, and quickning from thence.* And that howsoever, in this case we be qualified, it were best to be obedient and use the means, all which with much more, the relator remembers not, was set on with more excellent illustrations, exhortations, and pithy remonstrances: which discourse being finished, she became in this also convinced in judgment, that she promised him thus far to submit herself yet further unto the means, that she would now also go unto the sacrament: *only in this case she begged exemption, not to be urged, because she could not, neither was able by herself, to perform any private duties of prayer, or reading of the word constantly:* Whereunto, because they would not over drive her, put her beyond her strength, or molest her spirit, they spared to urge her, contented with what they could with gentleness and entreaty persuade her unto.

Yet it is most strange to hear how the Lord dealt with her in one thing, wherin she delighted, and was hardly broken off, *viz. she had a custom in tumbling over of the Bible, to put her finger suddenly upon some one verse as it hit, saying, now whatsoever my finger is upon, is just my case, whatsoever it be, and my doom.* But so, the Lord directed all her fingers so put, that looking upon the verse, still it was found encouraging and comfortable, not discouraging: whereupon being much prayed and entreated, seeing hitherto she had found all places to speak for her, that she would desist, and not any more thus tempt God; who prayed that she might

singular (though — ? singular).

do

do but once more ſo (it being in the preſence of many) promiſing faithfully that after that one time, ſhe would never do ſo any more, to attempt any ſuch trial. Whereupon at length, all adventured to ſuffer her once more to ſee what God's providence would prove in ſo ſtrange a caſe. But withal if ſome croſs place came, they prayed her not to be diſcouraged; whereupon ſhe ſuddenly opened the book, about the middle thereof, in the propheſy of Iſaiah, and without looking or reading a word, or knowing what ſhe did, ſhe put her finger upon that excellent verſe, Iſa. xl. 27. *Why ſayeſt thou O Jacob, and ſpeakeſt O Iſrael, my way is hid from the Lord? haſt thou not known, haſt thou not heard, that the everlaſting God the creator of the ends of the earth, fainteth not, neither is weary; there is no ſearching of his underſtanding; he giveth power to the faint, and to them that have no might he encreaſeth ſtrength; even the youths ſhall faint and be weary, and the young men ſhall utterly fall: but they that wait upon the Lord, ſhall renew their ſtrength; they ſhall mount up with wings as eagles, and they ſhall walk and not faint.* Which place being conſidered of and read, ſo croſſing her hopes and expectation, made her, being much abaſhed, to bluſh. For therein ſhe was reproved for her croſs conceits of God touching her, as neglected of the Almighty; and for all her weakneſs and imperfections, was ſhewed that God could help all; who with a word made heaven and earth, enabling her to do all duties at his good pleaſure; being therewith encouraged to wait and depend upon God, in the uſe of means by ſuch an excellent promiſe. And ſo was therewith ſhewed how good God was unto her, every way ſhewing love, notwithſtanding her untowardneſs, and tempting of him by ſuch ſigns. At which not knowing what to ſay, ſhe flung off poorly, ſaying, this was promiſed to Jacob and Iſrael, it was nothing unto her and her caſe. Whereunto anſwer was made out of that place, Rom. xv. *whatſoever was written before hand, was written for our learning, that we through patience and comfort of the ſcriptures might have hope*; and ſo was thereby vanquiſhed in judgment, that ſhe promiſed now to be ſatisfied, and never any more to make any ſuch trial, but to offer herſelf unto the uſe of means, and to wait the Lord's leiſure what he pleaſed to do with her; yet ſtill alledging the impotency in her, that ſhe was able to do nothing herein towards this great work, but that God muſt do all, when being enabled, ſhe would do that whereunto ſhe ſhould be ſtrengthened.

How forcible are right ſo?

Yet

Yet wanted there one thing more, to get her to join in ſinging of Pſalms, which with much ado ſhe was brought unto, *alledging that her caſe admitted of no ſuch melody, neither had ſhe cauſe to ſing, but to mourn all her life time:* Yet being told that it was a duty to ſing praiſes unto God, for all his marvellous mercies, power and goodneſs, as well as to join in hearing of the word; and that *thankſgiving being the everlaſting work of Heaven in continual praiſing of God, was a work could not be too ſoon begun upon earth*; and that the Pſalms being of divers compoſitions and poſtures; of thankſgiving, petition, gratulation, complaint, and deprecation, ſhe might join in ſome, many of which might fit her caſe; ſhe was contented to join in Pſalms of complaint, petition, mourning and deprecation, but in no other of any acknowledgment of any mercy received: For ſaid ſhe, *If I be only reſerved as a ſtalled ox unto the ſlaughter, what cauſe have I to give thanks; and if I be not to go to Heaven, what have I to do with the work of Heaven before the time, or having ſome work wrought in me, whereby I may be aſſured of my intereſt therein?*

About this time willingly ſhe would have lived under ſome powerful miniſtry, hoping, that thereby ſome ſuch work might be wrought upon her, as might enable her to perform duties; and for this cauſe ſecretly made the relator go into Eſſex to try whether or not that worthy powerful late thundering preacher, Mr. Rogers of Dedham, would have entertained her at his houſe, who willingly granted the ſame: But when the buſineſs was moved unto her father and mother, neither they nor her huſband would conſent unto the ſame, though Mr. Dod, and Mr. Culverwell both affected to have gone with her, ſo too indulgent were they over her; which refuſal much unhooked her ſpirit, and had almoſt put her in her former caſe again, ſo much did it afflict her; but no remedy, at length ſhe conformed herſelf unto neceſſity.

I ſhould much tranſgreſs, and wrong this diſcourſe of God's mercies into this good creature, if I ſhould omit any paſſage of Satan's ſubtleties and attempts againſt her, how far they prevailed; for ſo, *the power and goodneſs of God unto her in ſaving her at length, will ſo much the more evidently appear to his glory*: Therefore this enſuing paſſage I relate, as the furtheſt extent of Satan's malice: One day as ſhe was walking in her garden at Waltham upon Thames with the relator and another friend (for *Eſher that place where her trouble firſt began, ſhe never after could*

 endure)

endure) ſuddenly ſhe ſtopt and fixed her eyes faſt upon the ground, ſtaring upon it with ſtrange wild looks, for half a quarter of an hour, from which we could hardly divert her, but at laſt did, though ſhe ſeemed much troubled to be interrupted; and then (as her cuſtom was when the waters of her ſpirits and thoughts were become muddy) ſhe began to ſeem to caſt off all means again; ſaying, *That her heart was ſo hard, as it could never be ſoftened; this was by thoſe with her then much oppoſed and denied as faſt as ſhe affirmed the ſame*, enforcing that God who with a word made Heaven and Earth, could ſoften it; whereunto ſhe in anger replied, (*why then God cannot ſoften my heart*) at hearing of this blaſphemous ſpeech, ſpoken in the height of temptation, the relator without ſpeaking one word unto her, ſuddenly left her; *for ſuch ſpeeches were not to be born with, countenanced, or diſputed with, but to be caſt off, with deteſtation and abomination*, for (*contrà principiis non eſt diſputandum*) they ſay: A little while after, ſhe being then ready to ride abroad and go to her houſe at Eſher to take the air, going to take horſe, ſhe demanded of the relator, whether he would not ride abroad with her, whereunto he replied, *No, he durſt not go in her company, who did ſo lately blaſpheme, for fear the ground would open and ſwallow them up; but that ſeeing under the law the blaſphemer was to die the death; that he would go to the Archbiſhop and complain of her, bear witneſs againſt her, and provide faggots to burn her*; wherewith we both parted in ſeeming diſcontent. She being gone, the relator before his way-going, went to her waiting-woman, and left his remembrance unto her, which when her woman, at her return told her; ſhe would not believe that he had ſo done, but aſked her maid, what farewell didſt thou think he gave me, *That he would go complain of me, and provide faggots to burn me:* To which her maid anſwered, *Then miſtreſs you have ſpoken ſome ſtrange untoward things*; I think I did ſo, ſaid ſhe: In this interim the relator ſent and wrote very kindly to her in his abſence, and after a month's time returned again unto her; when, *ſhe prayed him to ſtay no more ſo long away, gave him thanks for his harſh uſage of her; ſaying, ſhe had deſerved worſe, and would never ſo do any more; telling alſo that then when formerly ſhe had ſtood ſtaring on the ground, ſhe was then aſſaulted with fierce and ſtrong temptations; all the while a brick-making for the Devil; and prayed him when he ſaw her do ſo any more, to put*

her

her out of that poſture, and not to ſpare her, how angry ſoever ſhe ſhould for the time be.

Now as ſhe was in a ſeeming good tune and poſture of endeavour to uſe the means, in tumbling over the Bible, ſhe encountered with that terrible place, Heb. 6. enferred upon the ſin againſt the Holy Ghoſt, *That the ground which was often watered, and brings forth nothing but briers and thorns, was near unto curſing and burning, &c.* Which place for a few days put her quite off hooks again, affirming that ſhe was juſt ſo, a creature that brought forth nothing but briers and thorns, though ſhe had been often watered from heaven in the uſe of means, and therefore that ſhe was near unto curſing and burning.

Firſt, This was denied unto her, that ſhe had ever lived under any ſuch powerful miniſtry, as to have been often thus watered.

Secondly, That ſhe neither hitherto had been ſo bad, as to bring forth nothing but briers and thorns, having to their knowledge brought forth and produced much good fruit of her hearing in times paſt, though now ſhe were for a ſeaſon over-clouded with temptations, ſo, as ſhe could not diſcern of her own eſtate, nor was apt to judge thereof.

Thirdly, That this place being enforced as a reaſon of the ſin againſt *the Holy Ghoſt, againſt their enlightening; which by her own confeſſion, was a pitch above her, that hitherto ſhe never had attained unto*; therefore ſhe needed not to make any ſuch rigid application, or conſtruction of the place againſt herſelf; wherewith, and the like mild ſpeeches unto her to this effect, ſhe was at length pacified as before.

Good reader be not weary, I will now ſuddenly make way unto a concluſion, for much of our work, and the greateſt part is done, and hardeſt to compaſs; Lo, now, we have brought this good woman thus far: *To aſk the way: (in ſome ſort like one of Jeremiah's converts) to Zion with her face thitherwards.* She is brought out of the houſe of bondage, from her brick-making ſlavery, Pharaoh purſues as it were ſtill after her, but hath not overtaken her, ſhe is driven to fly and wander up and down the wilderneſs, now backwards now forwards, as the church in the wilderneſs was, before ſhe can arrive at her heavenly Canaan; and I hope we ſhall before long ſee her Jordan ſtand up, and give her a fair paſſage in thither, though ſhe hath been well buffeted by the way.

First, She hath been now convinced, not to have sinned that sin against the Holy Ghost (as Satan persuaded her) being in this settled.

Secondly, She hath been persuaded in that grand business of the *Decree of God*, not to meddle therewith, and that no creature, devil, man or angel, save God himself, had any knowledge thereof.

Thirdly, In the matter of endeavour, she hath been convinced, *that she ought and must set herself in what possibly she could, to use the means*, wait therein, and to trust God with the issue of all.

Fourthly, *She hath been persuaded to live as long as possibly she could*, not to be a means of her own destruction.

Fifthly, She hath been persuaded *of the lawfulness and necessity of her communicating*, notwithstanding all her seeming averseness, and indisposition thereunto.

Sixthly, She hath been brought from that course *in tempting God by putting her finger suddedly upon places of Scripture*, to try her state, all which fell out contrary unto her expectation, good still.

Seventhly, How and *on what conditions she was brought to join in singing of Psalms*: all which being past, one would think, that now there had not been much ado, but to have had a quick end of her troubles, and sufferings.

But the Lord wonderful in working, and excellent infinitely in counsel and wisdom, had otherwise so appointed the same, that she should yet a few years longer be storm beaten and sick, and wander as it were in a wilderness, before she arrived at her heavenly Canaan: And therefore out of her habitual impotency seeing she was so stiff and slow to work out her own salvation or take pains for it, *She had at length her desire, though he made it cost her dear before he at length revealed himself unto her*: And therefore hereat she stuck still even to the last, expecting what extraordinary work God would work in her, to enable her to take pains for her salvation: *A strange temptation, which all her life time could hardly ever be quite removed, until God in a strange and unusual manner, for matter of feeling revealed himself unto her in such a measure, as mortality was incapable of, to the overcoming of her spirits* (who lived not long after) *to be in its place related.*

About this time that famous worthy man of God, Mr. Robert Bruce, some time Minister of Edinburgh, then in prison amongst the wild Irish, for not preaching or assenting unto the truth of the Earl of Gowries trea-

son,

ſon, hearing by the relator the trouble and true ſtate of this gentlewoman's caſe, with the progreſs thereof, and how ſhe had been brought to reveal the Devil's counſel, wrote a letter unto the relator touching his cenſure of her caſe, and hopeful iſſue thereof: who being for afflicted conſciences one of ten thouſand (he himſelf having been for twenty years in terrors of conſcience, before he was forced to ſettle unto the miniſtry) gave a judicious prophetical cenſure of the event of her caſe, as in ſome ſort it fell out (too long here to inſert) but in concluſion with this upſhot: That now ſhe had bewrayed ſo freely the Devil's counſel, he knew that all would ſhortly be well before long, and that her trouble would have to admiration, a ſtrange event; and that for her final eſtate, he thanked God, he made no more doubt thereof than of his own, which he aſſured himſelf of, becauſe God had given him ſo large a heart to continue inſtant for her in prayer with a great deal of comfort; concluding his letter with a pathetical ſpeech turned in behalf of the gentlewoman towards Satan, worthy to be written in letters of gold, which being ſo rare and unuſual in the preſs ſpeeches of this nature, I have therefore adventured here to inſert.

Her caſe though ſingular, not quite ſolitary.

A Speech to Satan.

'O enemy Satan, although thy enmity for the preſent be troubleſome unto this patient, yet I thank my God through Jeſus Chriſt, that thou art an enemy unto her; and that he hath put her in his camp to fight againſt thee. When I conſider how in Paradiſe the Lord proclaimed irreconcileable enmity betwixt thee and the bleſſed ſeed, I account her happy in that thou art her enemy, and that ſtrength is given her to fight againſt thee, for hereby I perceive that ſhe is none of thine, but ſtands on that ſide whereof Chriſt is the Captain, and all the ſaints are ſoldiers; where the victory undoubtedly muſt be both ſure and certain on her ſide. O deceitful ſerpent! If we find ſuch terrors and enſigns of thy fury for theſe ſmaller ſins of frailty which we fooliſhly by thy enticement commit; what ſhould we have found if we had followed thee, in the reſt of thy deadly aſſidual and unmeaſurable fiery injected temptations? from the which the Lord's preventing and reſtraining mercy hath kept us. I have often by experience heard that thou art a faithleſs traitor; becauſe thou tempteſt a man to ſin, and for the ſelf ſame ſin which by thy inſtigation we commit,

'thou

'thou art the firſt accuſer, and the laſt tormenter. The
'Lord encreaſe our faith, and confirm his good purpoſe
'in our hearts, that we never hearken any more to thy
'lying words, nor ſuffer our ſouls to be circumvented
'by thee and thy deceitful ſnares. And as for the
'work of her ſalvation, ſince it is a work which our God
'will work in ſpite of thee; wherefore ſhould ſhe or we
'any more regard thy lying teſtimony? Thou didſt
'moſt maliciouſly put the queſtion unto our Saviour,
'whether or no he were the Son of God? And then
'what marvel is it that thou dareſt ſay unto his children
'that they are none of his? Is there any ſuch undoubted
'truth that thou dareſt not deny? or any falſhood which
'thou dareſt not make good and juſtify? Why therefore
'ſhould we enter in diſputing with thee? for, her ſalva-
'tion conſiſts not either in thy queſtioning, or in her
'diſputing againſt it; but upon the Lord's unchangeable
'decree of election. If thou ſhouldeſt ſpeak for her,
'and plead her cauſe, ſhe were ſo much the worſe, and
'nothing the better; and now that thou pleadeſt againſt
'her, ſhe is nothing the worſe. I love no teſtimony
'which proceeds from thee. When thou confeſſedeſt
'that Jeſus was the ſon of God, he rebuked thee, and
'would none of thy teſtimony; and when thou crieſt out
'that Paul and Sylas were the ſervants of the moſt High
'God, although thou ſpakeſt the truth, yet they would
'not accept of thy teſtimony. So although thou
'wouldeſt affirm that ſhe were the child of God, were
'ſhe any thing the better? no, but ſo much the worſe;
'thou canſt vent no truth but with an intent to deceive:
'Therefore keep thy teſtimony to thyſelf, ſpeak what
'thou wilt, thou art ever like thyſelf, a liar; curſed art
'thou, and curſed ſhalt thou be, with all thy confede-
'rates, and curſed are they that are in friendſhip with
'thee: So in concluſion, thy purſuit of her, and her
'ſafety hitherto from thy power, ſhews me that ſhe is
'none of thine.'

The Lord pour in his comfort and grace in her weak heart, that ſhe may find and feel the ſweetneſs of the things we write of, and from her feeling to give God the praiſe of his glory, and of her victory, which I am ſure to be moſt certain in God's good time, and that her ſalvation is as ſure as mine own, I praiſe God.

By this time three whole years having paſt, ſince Mr. Dod began with her, having endured ſo many hot ſkir-

miſhes

miſhes with Satan, made ſo many long journeys, being toiled out in body and ſpirit, and deſirous now to reſt awhile, having facilitated his tough taſk, and fitted it for ſome other to finiſh and build her up further, he having in all things convicted her judgment, that God who does all things well, and makes all things, Rom. viii. 28. work together for good unto his children; who when Moſes was old, appointed the young man Joſhua in his place; and who when manna failed, brought the people into Canaan flowing with milk and honey, did now alſo out of his good providence appoint a fit man to ſucceed as helper in Mr. Dod's place, meet for that poſture of ſtrength ſhe was now in, *In a ſtrange objecting, diſputing way, followed by Satan's temptations, and prompted with ſtrong objections againſt herſelf:* So that now her great want was of an able man to be continually with her, to diſpute conſtantly with all her temptations and objections, able to anſwer and cruſh all.

This and ſuch a helper did God in his infinite mercy in the next place provide for her. For it pleaſed God in his wiſe providence, ſo to order the matter, that her huſband's cure at Eſher being a donative, and not a preſentative endowment, was void and to be diſpoſed of: In which interim, notice was given unto him of one Mr. Hooker then at Cambridge, now in New-England: A great ſcholar, an acute diſputant, a ſtrong learned, a wiſe modeſt man, every way rarely qualified; who being a non-conformitan in judgment, not willing to trouble himſelf with preſentative livings, was contented and perſuaded by Mr. Dod to accept of that poor living of 40l. per annum, Mr. Drake her huſband being a worthy well-beloved gentleman, and able to procure his liberty, and retain him ſtill in the ſame: This worthy man accepted of the place, having withal, his diet and lodging at Eſher, Mr. Drake's houſe; and ſo by this means, as to free Mr. Dod from his toil and trouble, ſo to be at all aſſays ready to manage and work her ſpirit, encounter all her objections, eſpy all Satan's windings and turnings, and catch her at all non plus advantages, being acute, quick, nimble-witted, well ſkilled in knowing and opening of the Scriptures; withall a good logician, a ſtrong diſputant, as he could well do. And ſo the good old man as occaſion ſerved, ſending and writing unto her, after divers ſad and ſerious diſcourſes with her, wherein ſhe covenanted to obſerve all promiſes paſt, retaining

taining her former reſolutions in thoſe things wherein in judgment ſhe was convinced, he was for that time lovingly diſmiſſed, and rewarded largely by her parents.

This man Mr. Hooker being a good acute, ſmart preacher when he liſted, beſides that information Mr. Dod had given him, was ſo wiſe, firſt to try her ſpirit, to find her diſpoſition, uſing her with much mildneſs and love, before he would adventure to meddle with her ſpirit, chuſing rather that way made from her might uſher the way unto his diſcourſe, than that at firſt he ſhould enforce any thing upon her: Which was not long in ſuſpence; for now having a fit perſon to rough hew her (as it were) whom ſhe could neither weary out nor overcome in argument, but was able to diſcern and catch Satan in all his ſophiſms, there every way fell out ſtrong diſputes betwixt them: But all within the compaſs of thoſe former things wherein Mr. Dod before had convinced her: Satan delighting ſtill to raiſe new uproars in her, and (as his cuſtom is) *not to ſuffer us to be at peace though we be out of danger*: Such now were his practices anew, to wind up his old bottoms, and to renew diſputes, even in thoſe things ſhe was convinced of. For Mr. Hooker being newly come from the Univerſity, had a new anſwering method (though the ſame things) wherewith ſhe was marvellouſly delighted, and being very covetous of knowledge, was pleaſed with new diſputes and objections to faſten further upon herſelf thoſe forementioned things; ſtill further and further ſifting into the ſame old truths whereof ſhe was well perſuaded (and as is ſaid) convinced.

Obj. (7)

Yet could not he ſo evenly hold the ballance in managing of her ſpirit, but that now and then ſhe would fly out, in many diſtempers, *wiſhing to leave off all, for ſhe now ſaw that there was no remedy, the means did not work nor prove effectual unto her: To what purpoſe ſhould ſhe any more labour in vain?* But eſpecially towards the Sacrament, then uſually ſhe would be off hooks, either not coming, or unwillingly, if ſhe did: Upon whom this place for her waiting and depending upon God was ſtrongly urged, Hab. 3. ult. That the viſion of God's deliverances, was for an appointed time, therefore to wait; for though it tarried, yet it ſhould come and not tarry; and that alſo of Iſai. 8. *I will wait upon the Lord, who hath hid his face from the houſe of Jacob; and I will look for him:* affirming unto her that theſe and the like hard travels, were incident

dent unto God's beſt beloved people, to have many, hard and long trials, and yet at length glorious deliverances, as was alledged from that place, *Amos* 3. 2. *You only have I known of all the nations of the earth; therefore I will puniſh you for your iniquities:* (which God, may do forgiving the ſin, *though he take vengeance of their inventions:*) And that *Heb.* 12. what ſon is there whom the Father chaſteneth not? If therefore ye be without correction (whereof all are partakers) then are ye baſtards and not ſons. Which with the like inſinuations from the word cloſely urged, brought down her ſpirit to mildneſs and meekneſs: For though her indiſpoſition and temptations, made her many times, contrary unto her natural diſpoſition, harſh and untoward, with the habit ſhe had accrued in time to be croſs, and try thoſe ſoundly ſhe converſed with; *yet this happy endowment ſhe had, to be very rational according unto her conception, and would be ſet down and ſatisfied with pregnant places of Scripture being ſeaſonably preſſed and lovingly opened unto her.*

But the matter of repentance much troubled her, that ſhe could not repent; demanding, *Whether it were poſſible for her to go to Heaven without Repentance?*

Hereunto was anſwered: Firſt, That God did not tie ſalvation unto any meaſure of repentance; but might at his pleaſure ſave, eſpecially where there were no groſs ſins to dam up mercies gates; whereof praiſed be God ſhe was free.

Secondly, That God exacted no more of his creatures than he gave unto them: as the Apoſtle to the *Corinths* writes, *If there be firſt a willing mind, accepting of us, not according unto thoſe things we have not, but according unto thoſe things we have:* And therefore, that her weak deſires, and meaſure whatſoever given, might be accepted of God. For, ſhe could not deny, but her wiſhes were that ſhe might repent, and ſhe was in ſome ſort ſorry for her indiſpoſition and hardneſs of heart, which being a burthen and a kind of grief unto her, was ſo a kind and ſort of repentance: Therefore was ſhe exhorted to be patient, and not to limit the Holy One of *Iſrael*, nor preſcribe the fountain and depth of all wiſdom, which were the beſt way to bring her unto Heaven; but to ſubmit herſelf unto the good pleaſure of God; truſt, hope with the beſt, and uſe the means.

Thirdly, Further alledging unto her, That it was not the greatneſs, number or continuance of our ſins, that

could ſtop mercy from us; but final impenitency and obduration.

Fourthly, Repentance being the gift of God, which he might at his pleaſure give and accept in good part, whatſoever meaſure thereof he were pleaſed: It was not to be doubted of, but that ſhe might, in time, attain unto ſo much thereof in the uſe of means, as he would accept of, and as might bring her unto heaven. For God, of all his attributes, is ſaid only to delight in mercy, *Micah* 7. his nature being to forgive and forget iniquity, tranſgreſſion, ſin and ſins of cuſtom.

Fifthly, That as ſin was a perpetual act in us, ſo in God there was a perpetual act in pardoning of ſin, not tranſient, but in a perpetual conſtant currant; as *Zach.* xiii. 1. *a fountain opened, ever running, to waſh away all ſin and uncleanneſſes*; with many the like things, which now again won her ſpirit to reſt upon God; though now and then upon divers occaſions ſhe uſed to fly out a little: Yet being continually hammered and hewn with the tough acute diſputations of this good man, Mr. *Hooker*, who was very aſſiduouſly induſtrious in watching her diſpoſition, and various inclinations of her changes and temptation; by God's mercy ſhe grew ſtill better, uſing to preſent herſelf conſtantly to the uſe of means: having prayer, catechizing, expounding and reading of the word, and ſinging of Pſalms conſtantly in the family, now with delight and willingneſs acted: being never weary to have the word expounded; yea, and in private ſpending ſome time by herſelf alone daily; as the indiſpoſition of her diſtempered body, heart-burning and in a manner perpetual head-ach, would permit her; but yet would not be known nor confeſs unto any what in private ſhe did, being alone.

Now have we her in the wilderneſs *toſſed up and down, like the Church in their march unto Canaan*, fraught with divers ſtorms, now backwards, now forwards, with many turning and winding temptations, reſtleſs in her thoughts, becauſe (deſire hath no reſt) having ſome glimmering glimpſe of hope, but (as ſhe ſaid) had no grounds for the ſame, expecting when the Lord would be pleaſed to work in her ſome great work for enabling. In which caſe, now up, now down, *the better ſhe grew in her mind, having ſtill therewithal the greater weakneſs and indiſpoſition of body*, ſhe continued a long time, her old friend Mr. *Dod* now and then once in a quarter of a year coming to viſit her, whom

whom ſhe much rejoiced to ſee, praying not any more to ſtay ſo long away; for now ſhe reſted aſſured her time on earth was but of ſmall continuance. About which time it fell out, that Mr. *Hooker* alſo having acted his part with her, and done his beſt, to comfort, uphold and reſtify her ſpirit, ſo fitting her for mercy, as nothing remained to be done but a full gale of ſpiritual wind to blow upon her, to bring forth her fruit, that by God's providence he was married unto her waiting-woman: After which both of them having lived ſome time after with her, and he called to be Lecturer at *Chelmsford* in *Eſſex*, they both left her, her huſband having provided another for the cure, but not like unto the other; who alſo came often to viſit her, being much there. And there lived alſo two miles from thence, a worthy good Miniſter, one Mr. *Witherell*, of *Waltham* upon *Thames*, whom ſhe went conſtantly to hear, and was always very helpful unto her (but eſpecially when Mr. *Hooker* had thus left her) whom every Thurſday ſhe heard, he being a painful, able, good merciful man, did then much help her, both in publiſc, and alſo in private helps of conference and expounding of the Word, which now ſhe much delighted in at all occaſions; eſpecially ſhe found a little comfort in opening of that chapter *Micah 7.* one time when Mr. *Dod* was with her three months before her death, though (as ſhe ſaid) ſhe durſt not acknowledge nor confeſs the ſame for fear it had not been ſo.

But ah, ſhould I now launch forth into the diſcourſe of the loſs of ſo good a friend? but what ſay I of loſs? *No, ſhe was not loſt, ſhe was now found with her face ſtrongly bent home Heavenwards:* Having therefore thus far proceeded in this ſaid *tragi comical* diſcourſe, I muſt now proceed to the *cataſtrophe* thereof: If therefore good Reader, thou wilt have a little more patience to hear the reſt, thou ſhalt quickly ſee the *ſcene change* with a joyful *comical* concluſion: For though all this while ſhe hath gone forth weeping, carrying precious ſeed, *now thou ſhalt ſee her return with ſheaves of everlaſting joy*; though weeping hath been many an evening, *yet now thou ſhalt ſee joy come in an everlaſting morning.* Though Satan hath much toiled, wearied out and vexed her ſpirit, *yet thou ſhalt ſee how the God of peace ſhall ſhortly tread down Satan under her feet*; her reward infinitely ſurpaſſing all her momentary ſufferings; which now comes to be

the fourth and laſt thing propounded, *Her death, and the preparation unto it.*

Divers years ſince Mr. *Dod* left her, and ſome large time alſo after that Mr. *Hooker* was removed unto *Chelmsford*, ſhe remained more chearful in mind, though tormented with her heart-burning and in a manner perpetual *meerum*, which made her ly much of the day upon her bed, unfit for any other actions of endeavour in the uſe of means ſhe would or ſhould otherwiſe be employed in. About this time a ſtrong diſtaſte was given her from a near friend, (not neceſſary here to relate, nor to our purpoſe:) Which yet faſtened ſo upon her, that it grew more and more, and brought her into a poſture of great diſcontent, ſo as ſhe became in her thoughts a woman in ſome ſort of another world; who being reſolute in her way, unremovable, having reſolved and always purpoſing, when ſhe found herſelf near unto her laſt, to die at her father's houſe, and lie with her kindred and friends at *Ammerſum*, *She ſuddenly told her huſband, that ſhe found herſelf very ill, and therefore that ſhe was purpoſed to go ſuddenly unto her father's houſe:* He much wondering at the ſuddenneſs of her reſolution, told her, If her reſolution were ſuch, to go ſo quickly, his buſineſs was ſuch as he could not yet go with her, unleſs ſhe would ſtay until his buſineſs was diſpatched; but if ſhe were reſolute to go, that he would not ſtay her, ſhe might when ſhe would. So ſhe being reſolute, the next day, with two of her men, ſhe departed for her father's houſe, where being arrived, they wondering that ſhe came ſo without her huſband, ſhe in plain terms told them, *That ſhe always had reſolved to die at* Sharolois, *and therefore ſhe not knowing how long her time ſhould be, finding her weakneſs great, had now come without her huſband to die there*, ſaying, *that her huſband would ſhortly follow after.*

They much wondering at this ſudden news from her, and unexpected ſtrange ſpeeches; yet at her coming ſmoothed her over, telling her that this was but ſome unwarranted fear had ſurprized her, and that ſhe would find herſelf herein, as in many other ſurmiſed things, deceived. But ſhe ſtill maintained the main, that her time was at hand, and ſhe very weak, though ſhe carried it fair; after which her huſband, in a week or ten days, arrived: But the poſture of her carriage for all this was the ſame, *She being in a ſurpaſſing extraordinary ſtrange humour of talking of the beſt things perpetually night and day,*

without

without intermiſſion, not having any jot of ſleep almoſt night or day; whereby her ſpirits were both much ſpent and tired out.

The Relator who ſtill had a watchful eye upon all the paſſages of her occurrences, knowing of her late diſcontent and cauſe thereof, and hearing that ſhe was removed to *Sharolois*, made no more ado, but with all haſte went and brought Mr. *Dod* thither, fearing that this might prove his laſt journey unto her (as indeed it proved,) when he came unto her two Sundays before her death, he by that time found her *much weakened in body, keeping her bed; but with ſuch vehement deſires to diſcourſe of, and hear of the beſt things, reading, expounding and ſinging of Pſalms, that all were ſtruck with admiration:* and would not ſtay with her ſo long, as ſhe would have had us; nor read unto her, becauſe we would gladly have had her to reſt, which could not be done; for *ſhe continued ſtill ſpeaking both night and day to ſome one or other who watched with her, yet all of the beſt things*; for her time being ſhort, ſhe imagined (as ſhe ſaid) *ſhe could not too advantagiouſly improve the ſame.*

The firſt of the two Sundays before her death, ſhe would not ſuffer her children to go to Church that day, but made them ſtay with her, to inſtruct them, and ſpeak her mind unto them, alledging, that ſhe muſt take time whilſt ſhe had time; for, ſhe knew not whether or not ſhe ſhould live until the next Sunday: when ſhe vented unto them in the beſt manner ſhe could at large, all ſhe had to ſay unto them, expounding divers Scriptures unto them, formerly expounded unto her (which ſhe had a large ſtrong memory to retain) this day finiſhing all ſhe had to ſay unto them, ſaving at laſt to give them her bleſſing.

Now the Monday after this, was all ſpent in continual conference with Mr. *Dod*, ſo much as he would confer with her, for fear of over-toiling her ſpirits, ſhe being in the other extremity more forward to entertain and ſpeak of the beſt things, than formerly ſhe had been backwards; which ſhewed ſome ſtrange change at hand: yet all this while could ſhe, or would ſhe never ſleep, night or day, but in a perpetual motion of ſpeaking of variety of all ſorts of things; but by her good-will, ſtill of divinity, and of the life to come, undervaluing all this world, and eating ſparingly.

On the Tueſday next in the morning, ſhe ſent for Mr. *Dod*, who prayed and talked a while with her, with variety of

of excellent diſcourſe of death, heaven and eternal glory: when ſuddenly as prayer was done, about eight of the clock in the morning we were ſuddenly interrupted by a ſtrange and uncouth out-cry which proceeded from her, I am aſſured the like was never heard or read of before: which uncouth language (in ſhew a rapture of another world) a few words whereof the Relator can ſhew or expreſs, only he hopes the Reader will pardon him, if he miſs in recounting things of another world, which *Paul* himſelf was at a non-plus in after his rapture, 2 *Cor.* xii. 4. 7. and *Peter* alſo after his deſcent from the Mount, *Mark* ix. 6. not knowing what he ſaid: So difficult it is to expreſs things unutterable.

Oh, oh, oh, what's this, what's this, what's this? I am undone, undone, undone, I cannot endure it, endure it: Oh, oh, oh, let me be gone, let me be gone, oh, I muſt be gone, I cannot tarry, I cannot tarry; oh what ſhall I do? what ſhall I do? O Father, O Mother, O Huſband, kiſs me, kiſs me, and let me be gone: Come all, farewell all, let me take you by the hand and be gone; Lo, lo, the Angels are come, they wait, they ſtay for me; O dear Mother! why hold you me? I muſt be gone: Oh, he is come, he is come, he is come: Now you have it, you have it, you have it, why hold you me? let me be gone, my work is done: O call, call, call, where is my Crown? fetch me my Crown: Bring, bring, bring me my white Robes, quickly, quickly, quickly, why run you not? The Angels ſtay, now you have it, you have it, you have it. (*Meaning that now we had the iſſue and fruit of all our prayers*) O, it overcomes, overcomes, overcomes me; I am undone, undone, undone; what ſhall I do? what ſhall I do? what ſhall I do? O you will not let me be gone.

With innumerable ſuch ſwift expreſſions, could not be remembered, ſhe in that ſhort time of half a quarter of an hour ſpeaking more than one can treatably in an hour, with an incredible ſwiftneſs (no ordinary action of this life) *when withal ſhe heaved and heaved up ſtill all the time with fixed eyes towards the houſe top, as though ſhe had ſeen ſome viſion, and would have flown away from them all, making a hole through the chamber roof:* During which time (as we cannot blame them;) the poſture of all the ſpectators was (ſave her huſband, who went weeping and wringing his hands up and down the chamber) ſilence, wonder, and admiration; they in all their life time having never

ſeen

ſeen or heard of the like: Which put Mr. Dod, her huſband, and all of them to a non-plus (as being beyond all experience:) But if the Reader will have patience, this good creature ſhall herſelf expound this rare riddle, yea, and comment upon it.

This fit of ſudden, extreme, raviſhing, unſupportable joy, (beyond the ſtrength of mortality to retain or be long capable of) being over, and ſhe laid again; who formerly had ſtriven to have got away from them all; they all being in an amazed aſtoniſhed ſilence; ſhe herſelf began thus? *Why are you all ſilent? where is Mr. Dod?* Who being near unto her, ſat down on the bedſide by her, unto whom ſhe thus directed her ſpeech, *Sir, what did you think of me lately in this ſtrange poſture I have been in? did not you imagine me to have been mad all the time?* Mr. Dod replied, No, but that it was very ſtrange unto them all, having never heard or ſeen the like. *So* (ſaid ſhe) *ſurely it was, it was very ſtrange. But will you know how it ſurprized me? As this morning before you came to prayer, I being alone prayed to God that he would not abſent himſelf for ever: but that once before my death, he would reveal Chriſt unto me, give me ſome ſenſe and feeling of his love:* And open the brazen Gates of this hard heart of mine, that the King of Glory might enter in. *After which as you had prayed, this ſudden out-crying fit of unſupportable joy and feeling ſurprized me with ſuch violence ruſhing in upon me, as I could not contain myſelf, but make this ſudden out-cry amongſt you all: But I muſt confeſs unto you, I know not, neither do I remember what I ſaid: But now I beſeech you to make this uſe hereof hereafter unto all in my caſe.*

After me never deſpair of any, how deſperately miſerable ſoever their *caſe* be (which at the worſt, cannot exceed mine) but uſe and apply the means unto them, and they will prevail at length. I was like a piece of knotty timber, who have endured ſo many the more knocks with ſtrong wedges, ſo much ado there was to work me; but now I thank God, who hath heard my prayer and revealed Chriſt unto me, and now I care not for all this world: The fountain of all my miſery hath been, that I ſought for that in the Law which I ſhould have found in the Goſpel, and for that in myſelf which was only to be found in Chriſt. A wrong way I confeſs, which hath occaſioned unto me ſo much ſorrow; but now all is well; O pray, pray, pray, O give thanks; for, now you have it, you have it, you have it.

This

This ſo ſolid and ſtrange ſpeech, ſo heavenly, rational, gave a great deal of contentment unto all preſent; Mr. Dod according unto her deſire, framing himſelf unto a prayer altogether of thankſgiving, admiring God's infinite work in her, and for her, beſeeching a happy cloſe of this great work begun: For matter of petition now ſhe cared not for, lying like a Conqueror, with an extraordinary chearful aſpect, full of rapt joy, as now ſhe had been poſſeſſor of all things, having no need of any thing; now that Chriſt was her's, all things being her's alſo; the remainder of the day being ſpent in overjoyed ſpeeches, with exhortations to thankſgiving; ſtill telling us, *Now you have it, ye have it, you have it:* and taking our hands in her's, and heaving them up and down many times together very thankful unto us all, as ſhe wiſhed us to be thankful unto God for her.

This ſame Tueſday, again about four o'clock in the afternoon, the Chamber being full of her friends, joyful to ſee her ſo fraught with joy, after ſo many ſorrowful days: Suddenly ſhe fell out again, in a ſtrange manner, in ſuch another rapt fit of joy, beyond all expreſſion, uttering juſt about the ſame things as formerly, in the ſame manner as in the morning, enduring about the ſame time; and ſo ceaſed and was quiet again as formerly: She thereupon called Mr. Dod, wondering at the ſtrangeneſs of the thing, told him, That *her joy and ſenſe thereof, was ſo overcoming and ſtrong, as ſhe could not for her life contain herſelf, from burſting forth thus again; for as ſhe ſaid her frail fleſh was overcome therewith*; and ſo ſhe entreating him again to give thanks, he did ſo, ſpending the remainder of that day in heavenly diſcourſe of another world; hoping that ſhe ſhould that night have ſlept ſoundly, having now watched and been without ſleep, above a week together: But it ſeems, as the lame man, *Acts* iii. 8. having received his feet, for joy did nothing for awhile but ſkip, friſk, and leap: ſo ſhe now having been as it were in another world, revived with uncouth new joys, could not take any reſt or ſleep, but rejoice always and talk of the ſame. And ſo that night having divers friends to watch and ſit by her, ſhe ſpent the ſame in good diſcourſe and ſinging of Pſalms.

All the time ſhe had been ill, ſhe could not of all the Pſalms endure to join in ſinging of the thirtieth Pſalm, but that night of herſelf ſhe called for it, with this expreſſion, *Couſin now turn to the thirtieth Pſalm* (by the Relator

relator always urged upon her to belong unto her) but I durſt never appropriate or apply the ſame unto myſelf, until now, and ſo that Tueſday night ſung the ſame very chearfully, as was ſaid, ſhe paſſing this night over alſo without any inclination to reſt or ſleep.

On the Wedneſday morning, her indulgent mother, that worthy good ſoul Mrs. Tottle, did riſe betimes and came to viſit her, when finding her in a ſtrange unuſual attire, for that morning (now apprehending death at hand) ſhe had cauſed herſelf to be dreſſed from top to toe all in white, concealing her conceit therein until her mother came; who ſeeing her thus ſtrangely dreſt, ſpake lovingly unto her in her accuſtomed phraſe: How now daughter, what's the matter with thee? me thinks thou lookeſt like a bride, *So I am mother* (ſaid ſhe) *a bride now trimmed for Chriſt the bridegroom, and now mother I have my laſt ſuit to make unto you (for I am a woman of another world) when I am dead, I pray you, dreſs me juſt thus as you ſee me now, and ſo let me be laid in my grave; for, for this cauſe, I cauſed myſelf to be dreſſed thus this morning, that you might ſee how I would be laid in the grave:* Whereunto her mother burſting forth into weeping, ſhe comforted her all ſhe could, ſaying, *Mother, me thinks you ſhould rather rejoice to ſee me ſo near home, after that I have ſo long a time been ſtorm-beaten and ſea-ſick, not now to grudge that I am arrived ſo near the haven:* And ſo prayed her to ſuffer her willingly to depart home in peace: whereupon her mother for that time (being a matchleſs tender mother) parted with many tears.

Soon after this came Mr. Dod and Dr. Preſton to her, unto whom ſhe with a great deal of joy told the ſame diſcourſe as formerly ſhe had done unto her mother, *That thus as ſhe was then dreſt, ſhe deſired to be laid in the grave:* After their departure having prayed with her and given thanks (for no other part of prayer ſhe now affected, as being heir of all things, not having need of any thing) ſhe ſent for divers of the houſe ſeverally, unto whom ſhe gave ſeaſonable and ſuitable exhortations, fitting unto their places, taking her leave of them all: wherein ſhe was ſo punctual, that with her good-will ſhe would have had every ſervant of the houſe to have come ſeverally unto her; but that her mother fearing that which after came to paſs, ſome weakneſs to enſue ſo much watching, ſpeaking, and toiling inceſſantly of her ſpirits, durſt not expoſe her unto the hazard of ſo inſupportable a toil.

Being now very much ſpent, this Wedneſday after Dinner, ſhe cauſed to void her chamber of every body, and ſent for her father to ſpeak with, ſchool, and take leave of him; whom ſhe dealt with and ſchooled (having him all alone) for above an hour together; whom when ſhe had ſaid her mind unto, and taken her leave of, ſhe diſmiſſed him. At his deſcending from her, the relator did what he could in a fair way to have fiſhed from him, what ſhe had ſaid unto him: Of whom nothing could be obtained, ſave in the general, *That ſhe had given him very good counſel, both touching his wife and himſelf, and concerning the ordering of his eſtate and family, and to keep a preacher in his houſe*; with many other, all good things, as he ſaid.

Preſently after this ſhe called to ſpeak with the relator, whom having made to ſit down by her, ſhe firſt gave him many ſolemn thanks in a full gale of loving expreſſions for his care and pains taken with her; and then ſhe ſaid ſhe had a ſuit unto him: Who replied, that any ſuit of hers, if in his power, was granted before known; which yet ſerved not the turn, but ſhe would have his hand to forgive her; which being done, ſhe prayed him *to forgive her*; who wondering at the ſtrangeneſs of this needleſs ſuit, told her, that he had rather cauſe to aſk forgiveneſs of her, having much failed both in duty and love unto her: *O no, ſaid ſhe, you muſt forgive me that you for ſo many years together having ſhewed me ſo much love, and been a means of my everlaſting comfort and happineſs, that yet I have been ſo unkind unto you, for I have not loved you by the hundred part, in that meaſure I ought to have done, according to that love you have ſhewed me: But will you know the cauſe? I could love no body as I ſhould ſo long as I was not aſſured of God's love to me (for that only ſets our love a fire to run ſtrongly the right way) I could until then neither love you nor any body elſe, during ſo much diſtraction and diverſion as I ſhould have done. And now that my love is thus kindled, this is my ſorrow (my time being ſhort) that now I can no otherwiſe expreſs myſelf than by this poor acknowledgment, in a time I am ſo unfit and diſabled to perform my deſires: But I well hope, that what I cannot do, that God who ſet you a work for my good, and my other friends will perform, when I am gone:* And ſo for that time with abundance of love and thanks diſmiſſed the relator.

Thus having in ſome ample manner diſpoſed of all the buſineſs ſhe ſeemed to have in this world: The remainder of this afternoon ſhe lay in her former joyful poſture, rejoicing

rejoicing to ſpeak of the beſt things unto every one near unto her; yet without any reſt or ſleep, or inclination that way. When Mr. Dod and Dr. Preſton came to viſit her, ſhe ſtill entreating to give thanks; no other diſcourſe ſhe had, as wanting nothing: So continuing all this day, until the evening late, that there was a great change, as in part ſhall be ſhewed; for leaſt ſhe ſhould be lifted up through her former revelation, joys and rapture, ſo ſhort which endured not, ſurpaſſing her ſtrength, ſhe had a weakening cooler to keep her down low.

For, lo, lo, *the ſcene now changes again, the curtain waves and toſſes a little with an uncouth wind, party coloured, no firm impreſſions appeared:* She who lately was in a glorious triumph, flying away forcibly from us all, as it were with eagles wings mounting upwards, is now ſuddenly ſurprized with an extreme fainting and weakneſs of ſpirits, being for ten days and nights over-wearied, watched and toiled out, ſo as now ſhe bewrayed ſome weakneſs in her expreſſions, not being as formerly ſo lively and ſubſtantial; which continued the Thurſday and Friday after, never having any reſt or ſleep all the time; which diſtemper, made them ſend poſt to London for two phyſicians, hoping by their advice to have made her reſt: But all in vain, *No phyſic could cure her but heaven'y phyſic:* Therefore on the Saturday, Mr. Dod, Dr. Preſton, and Mr. Hooker, kept a private faſt for her; the iſſue whereof was, in that forenoon ſhe fell aſleep, reſted ſoundly ſome five or ſix hours together, and then waked in a very mild gentle temper. Then ſhe called unto her couſin Herreis (a good gentlewoman, always exceeding careful of her) *Sarah, tell me, did not I lately in ſome ſpeeches forget myſelf?* Whereunto her anſwer was, Truly couſin ſo you did, but we imputed the ſame to your many days and night-watchings, and over-wearying of your ſpirts, unable ſo long to hold out: So it was, ſaid ſhe, *My ſpirits were ſpent and gone, which cauſed that weakneſs.*

Then ſhe remembering all that had paſſed, her ſtrange raptures, (but nothing which then ſhe had ſaid in them) retaining her former grounds, comfort and chearfulneſs (as in ſo much weakneſs could be expreſſed) called for Mr. Dod, Dr. Preſton, with the reſt of her friends, cauſing them to give thanks with her, and for her, venting herſelf unto them thus, *That her time was now at hand, prayed them not to leave her, and being very weak, ſpake then her mind unto her father, mother, and huſband, in a ſort taking*

leave of them, ſent for her children, and bleſſed them, now imagining to have done all her work: And ſo from hence fell into a ſilent rapture of joyful ſinging of hymns, and verſes of Pſalms, not greatly caring to ſpeak unto any body, ſave now and then unto Mr. Dod when he moved an occaſion: And ſo ſhe lay this Saturday night, and the next Sunday, only when Mr. Dod came deſiring ſtill to give thanks, all which time ſhe grew weaker and weaker, having by this time no audible but a hollow low voice, ſcarce to be underſtood.

The Monday after in the morning when ſhe fell aſleep being come, Mr. Dod with the reſt coming unto her, ſhe when ſhe ſaw them all about her, rejoiced and ſmiled, taking them all by the hand with a chearful countenance, beckoned unto Mr. Dod to give thanks, and bent herſelf what ſhe could with lifted up hands to join, ſpeaking ſoftly unto herſelf in her hymning way: And ſo whilſt they were at prayer, ſuddenly her hands falling, and her lips going, ſhe ſunk down in the bed and departed, leaving all her friends mourning about her.

Thus have we ſeen the ſtrange ſtory, and ſcarce credible, the like never heard of before I believe, of this good gentlewoman, whom now we will ſuffer to reſt in peace, freed from all the ſtorms and tempeſts wherein ſhe left her ſurvivors, *Who two days after was buried according to her deſire at Ammerſum, in that attire ſhe before her death had dreſſed herſelf; Dr. Preſton preaching her funeral ſermon,* with the infinite tears of all her friends and poor of the pariſh.

She was of an extraordinary ſincere, plain, true heart; full and abounding in love, marvellous ſecret in all her goodneſs, very charitable to the poor, of an unblameable converſation and life; and the beſt anti-hypocrite (Chriſt excepted) *that ever lived; for, ſhe always wore her worſt ſide outmoſt, and wonderfully cloaked all the good things ſhe ever did or ſaid; with all her ſkill endeavouring to extenuate all ſhe this way did or ſaid:* Of her jewels and other things her huſband lovingly gave her way to diſpoſe of, ſhe left legacies and remembrances unto all her friends who had been moſt helpful unto her; and forty ſhillings a piece unto ſome few good poor women, whom ſhe had ſecretly, unknown unto any, procured to pray conſtantly for her.

And now that we have brought this good creature into Heaven, good reader give me leave, out of all which hath

been

been ſaid (for memories ſake) to ſum up briefly her grand *caſe*; leaſt it ſhould be miſtaken.

A good creature, in her natural eſtate, qualified with the beſt of mere nature's endowments; accidentally encountering with ſome grand difficulties, which a little overcame her natural parts. By the way, being ſurprized with admiration and wonder at the power of godlineſs in ſome eminent profeſſors her neighbours (the reflection whereof ſtruck her with a ſtrong conviction, not to be yet the ſame, as to be ſaved ſhe muſt needs be) with her other concurring croſſes, wrought ſo upon her, as ſhe became very melancholy, yet with an enforced mirth to cloak the ſame; which advantage Satan eſpying (who ſtill loves to work out his ends by that doleful temper) he aſſaults her with fearful night-dreams, ſeconded with divers wild fire temptations to have driven her unto final deſpair, which he had weil near effected. Mean while God intending to make her an everlaſting monument of his mercy, intending a great work unto others by her trouble and deliverance; to convert by the way her huſband and parents with divers others in both families (ſo ſtopping divers gaps with one buſh) and (as he always doth, and hath done) to overſhoot Satan in his own bow; provides and ſends one of a thouſand to find her out, wreſtle with all her temptations, foil Satan, and convince her judgment; ſo drawing her into a conformity of the means; though with much oppoſition. But yet ſo, as an habitual indiſpoſition ſhe had acquired (ſpiced with the dregs of remaining temptations) kept her off from endeavour, never all this time having had any comfort or feeling; which ſhe ſo eagerly deſiring, without pains taking for it, in the interim ſhe is well beaten; *God at length yielding unto the importunity of prayers for her, affords her ſuch an immenſe meaſure of comfort and feeling for a ſmall time, as mortality was incapable to retain:* After which (her ſpirits thereby vanquiſhed) out-wearied with watching and inceſſant ſpeaking for divers days and nights together, for a ſmall time ſhe bewrays ſome weakneſs. But upon a private faſt kept for her two days before her death, ſhe revives again, maintains her grounds, former joys and feeling; from thence until her death, remaining in a ſilent rapture of joys; wherein ſhe departed: *leaving herſelf, the ever memorable mirror of God's wonderful mercies, unto all the ſtiff, obdurate, hard hearted for ever.*

And now, good reader, tell me, Is it fit or poſſible that

that we ſhould part with ſo grand, ſtrange, rare, and matchleſs a *caſe*, without ſome brief uſe thereof unto the ſurvivors? for which cauſe it hath been written, and for ought we know, all her ſufferings were: O no, courage then, hold out a little, and I will now diſpatch briefly, endeavouring in the *cataſtrophe* of this our *tragi-comedy*, to recompence thy patience, with the fragrances of ſome ſweet ſmelling cloſe of ſome divine rarities.

Firſt, Then here we may learn, *That not the great things of this world makes one happy, but the favour of the great God:* Nothing being able to content the ſoul, but that which is able to fill it, which all this world cannot do: Shewing that there is nothing ſuch in theſe earthly things (as we imagine) in the evil day or times of trial. Witneſs this good gentlewoman, the ſubject of our diſcourſe who might have ſwimmed in the fulneſs of all earthly pleaſures; all which were nothing unto her, ſhe was damped in the midſt of all; ſo that nothing could revive or joy her (like unto David) ſave the light of God's countenance to be lifted up upon her. And therefore, not to deceive ourſelves, but to ſettle in our judgments, that wherein only true, ſolid, laſting happineſs conſiſts, *the favour of God*, and follow that with all our might.

Secondly, Then ſee hence, *That of all the burthens in this world, ſin is the moſt inſupportable, eſpecially when therewith in any meaſure is joined a ſenſe of the wrath of God:* For if God, as it is in *Amos*, complain, that he is preſſed down under the ſame, as a cart under the ſheaves, the ſenſe thereof alſo making David to roar for grief of heart, having alſo bred ſo much terror, amazement and trouble unto this good gentlewoman, for ſo many years together, being free of groſs ſins; what may they think of themſelves, who go on ſinning without fear, living and going on in groſſer ſins without repentance?

Thirdly, Here we may ſee, *That in the beſt, where there is ſin, there muſt and will be ſmarting puniſhments, though it be forgiven as David's was:* Yet we may ſoundly be beaten for the ſame, he taking vengeance of our inventions, as the Pſalmiſt ſpeaks: for this good gentlewoman, though ſaved and forgiven, yet was ſoundly beaten before ſhe departed hence. Therefore to be afraid to ſin, and to ſtand in awe of the anger of the great God; for though he may forgive, yet if he open hell unto us, keep us in perpetual fear as upon the rack, as he did this good gentlewoman, letting Satan looſe to buffet her, oh what

comfort

comfort can we have in ſuch a tormenting dying life? having our happineſs hid from our eyes?

Fourthly, Hence alſo we may learn, *That the more beloved, uſually the ſoundlier beaten, ſifted and tried, Amos* iii. You only have I known, of all the nations of the earth, therefore you ſhall not go unpuniſhed for all your iniquities; wherefore corrections being a ſign of love, not of reprobation (as the Devil perſuades) that the ſaints ſhould not be diſcouraged though ſtorm-beaten in their journey homewards; they may go to Heaven for all this, as this good gentlewoman did.

Fifthly, And ſo here alſo we may gather *what need we have of patience to have its perfect work in us, to fit us for the greateſt and moſt ſmarting afflictions:* there being yet ſome light in this dark cloud; *the ſoreſt and moſt ſmarting croſſes, ending uſually in the greateſt and moſt glorious deliverances:* Witneſs the nonſuch troubles of Jacob, Joſeph, Job, David, the churches forty years pilgrimage in the wilderneſs, and of this good gentlewoman, all ending in peace and joy; becauſe the promiſe is, *that of neceſſity, the patient abiding of the righteous muſt needs end in joy.*

Sixthly, Then alſo we ſee here, that *croſſes and afflictions are only leſſer and greater, as it pleaſes the great God to ſet them on leſs or more:* as it pleaſes him to abſtract the light of his countenance from us, turn looſe Satan upon us, infatuate our judgments, giving us ſome taſte and ſenſe of his incenſed wrath: Oh! who then can dwell with ſuch everlaſting burnings? and if ſmaller ſins diſcovered thus ſet on and torment, yea, ſome thoughts only, as in this good gentlewoman; Oh! what may the greater do, if he ſhould aggravate them, diſcovering the wrath due unto them, without a ſuitable ſight of mercy? Therefore to break off our ſins betimes, repent of them, and to ſow for ourſelves in righteouſneſs, that we may have a ſure reward, and be able at laſt to ſtand with boldneſs before the Son of Man.

Seventhly, So *ſeeing too eager deſire of feeling coſt this gentlewoman ſo dear though ſhe had her deſire, therefore not to doat too much upon it;* being reſtleſs until they have it, as many good ſouls do, who like Rachel reſtleſs for children, cried out ſtill, *comfort, comfort, feeling, feeling,* or elſe we die: But let them be contented of what meaſure thereof God of his infinite wiſdom thinks beſt for them: For, *He who hath created them for eternity of glory, ſurely knows the beſt means and way to bring them thither:* Seeing, feeling

ing at the beſt is uncertain, ſhort and quickly vaniſhing; *and too much doated upon and eagerly purſued, brings us only to a habit of diſcontentment without it:* whilſt we cannot be contented unleſs every day the Almighty feaſt us, forgetting that we walk by faith, and not by ſight; and that the life we now live in the fleſh is by the faith of the Son of God; viſion and ſenſe, for to come.

Eighthly, Then behold from this rare experience here this leſſon, *Not to preſcribe or appoint God a way which way to bring us unto glory*; he knew the fitteſt and ſhorteſt way to have brought the children of Iſrael unto the land of Canaan, without paſſing through a red ſea: But out of his infinite wiſdom, he made choice of the wilderneſs way unto them, That (as Moſes ſhews) *he might prove them, try them and do them good at their latter end:* And yet how crooked ſoever his ways ſeem unto our corrupted ſenſes, they be always ſtraight, how full ſoever of turnings and windings; as the Pſalmiſts, *That he brought them out by a right way unto Canaan:* Therefore to reſt confident herein, that this which God appoints is always beſt for us; whether he lead us in a wilderneſs, in a ſtraight, crooked, ſmooth, tedious long afflicted way, by the gates of Hell unto Heaven, or with a more gentle comfortable gale of joy; let us be contented, ſo he bring us thither, as he did this good woman here; if by any means we attain unto a joyful reſurrection of the dead, it is a very great purchaſe as *Paul* acknowledges.

Ninthly, For (which is the next) Sure it is, *Seeing a glance of Heaven, a little taſte of heavenly joy is ſo prevalent to make us to forget all, even an age of afflictions, as this good gentlewoman found, who thereupon forgot all her by-paſt troubles ſwallowed up in ſurmounting joys*; I ſay, if a touch, a taſte, a ſhort glance only be ſo forcible and raviſhing, *How ſurmountingly excellent glorious and raviſhing ſhall that eſtate be to drink at the fountain head of the beatifical viſion, out of the rivers of his pleaſures for ever?* Therefore to reſt confident and patient in all afflictions, ſeeing our comforts are at length beyond all our croſſes; ſeeing *God ruins none by afflictions*, but purges, purifies, cleanſes, whitens, enlightens and fits us thereby to be veſſels capacious of ſo much the more glory; out of the ruins of the fleſh, erecting, framing and building up that glorious ſtructure of the new creature, to mount up at length out of the wilderneſs of this world, fraught with myrrh and frankin-

cenſe, and all the ſpices of the merchant, unto eternity of glory for ever.

Tenthly. Next hence obſerve, *that God never comes too late unto his ſervants, but will always be ſeen in the mount, making our extremities his opportunities*: as he did unto Abraham in Iſaac's caſe, and as this good gentlewoman found, who being much afflicted, comfortleſs for many years together, even at the point of death; yet at length he was entreated, came and revived her, in a ſwifter courſe than the ſwift running chariots of Aminidab: nay, came flying as it were upon the wings of the wind, paſſing and ſkipping by all the hills of ſins and mountains of her corruptions; when (in her appearing laſt ſuit unto him and extreme weakneſs) ſhe had begged now at length once before her death *to open the brazen gates of her hard heart, that the king of glory might enter in*; which was abundantly done. Therefore, though he ſtay never ſo long, let all the heard-hearted gain by this experience of her's: with the churches reſolution in Iſaiah, I will wait upon him who hides his face from the houſe of Jacob, and I will look for him, and reaſon good, for *he never fails of coming, being waited for, and engaged by ſo many promiſes, wherein it is impoſſible for him to deny himſelf.*

Eleventhly. Further alſo, hence we may learn, *how to deal with theſe in affliction in whatſoever caſe*: view them well firſt, be not too brief with them; hear them vent themſelves, try the ſymptoms and pulſes of their diſeaſe, as Job's three friends who ſate (it is written) ſeven days and nights ſilent, becauſe they ſaw his grief was great; for *unſeaſonable comforts are, and prove but like rain falling upon hard ſtones, which runs off as faſt as it comes, making no impreſſions*: whilſt their buzzings heads and tranſported ſpirits are gadding, plodding elſwhere with ſtrong diverſions; as it fell out with this good gentlewoman, who paſſed not for all was ſaid unto her for a long time, neither was hope of cure until the devil's counſel was bewrayed.

1. Therefore, it behoves to be circumſpect and patient awhile to find out the cauſe and circumſtances of diſtempers, or elſe no good can be done; for though *counſel in the heart of a man be like deep waters*, yet Solomon ſhews, that a man of underſtanding will fetch it out.

2. And then his counſel being bewrayed, the patient muſt be mildly, meekly and gently uſed, not hawled and pulled, hurried and chid; O no, this is a wrong courſe, but uſed with abundant patience and love, waited upon with many good words, and ſuffered to bemoan themſelves as much as they liſt, repeating one thing ſtill over and over again, as often as they pleaſe Many good things fit for them muſt be

uttered in their hearing, not too ſoon preſſed upon them, as ſpoken unto others: they muſt have here a little and there a little, not preſſed beyond their ſtrength; won by degrees with a loving ſweet affable carriage: as all theſe years of this good woman's trouble, ſhe was ſerved by all her friends which won much, and wrung many things from her in love, which could not otherwiſe poſſibly have been attained. For alas, *all that while they are in a ſpiritual fever, and what mad phyſician will adventure to give phyſic in a burning fever?*

3. When they begin to mend and become more docible, we muſt not then bring, like Job's friends, (who miſtook his caſe) the law for the goſpel. This is Satan's work uſually, moſt of them are too apt to lay too much load upon themſelves; it is an eaſy matter to throw down, when one is a going *(facilis deſcenſus averni)* then it is Satan's work, down with it, down with it, even to the ground. *O, but it is the work of the great God to raiſe one up who is dejected.* It is the work of the Holy-Ghoſt, in that caſe to raiſe up, encourage, and convince us in a deſpairing eſtate. Wherefore, ſpiritual phyſicians muſt be like Chriſt the great phyſician, of whom it is ſaid, *a bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench, until he bring forth judgement unto victory*, or a victorious ſanctification in us; as we were glad to do by this good creature, by all gentle means to toll on, uphold and cheriſh her ſpirit, until God at length came in and did all.

Twelfthly. But lo, lo, whilſt we are now towards a concluſion, where thankſgiving alſo appeareth, in treating on the paſſages of this Rare Caſe not to be forgotten, ſo as the ſtupidity, dulneſs, deadneſs, and ſluggiſhneſs of our ſinful diſpoſitions, might be whetted and ſet on edge more than ever thereby, unto more exact and ſerious frequent actings thereof; *for our freedom from thoſe innumerable troubles, ſorrows, ſickneſſes, and diſeaſes, both inward and outward, of all ſorts, which tormenteth many others better than we; who enjoying abundance of unperceived, ordinary mercies, do therefore ſlight and neglect the ſame.* For, when vexations of tooth-ach, ſtone, ſtranguary, convulſions, gout, palſies, burning, fevers, agues, ulcers, ſwellings, broken and diſjointed bones, ſtrained ſinews, diſplaced arteries, inflammations, and the like annoy us; terrors of conſcience, with a wounded ſpirit; Satan's inceſſant buffetings, apprehenſions of hell, and the wrath of God affright us. O what torments, doleful days and miſeries do we endure, to be as it is, Deut. 28. *in perpetual fears, having no aſſurance of our lives?* And yet, O how unthankful are we and ſenſeleſs of

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ſo great and wonderful mercies, as daily and nightly we are freed from, the leaſt whereof (when their contraries ſurprize us) makes us cry out as moſt miſerable; witneſs this good gentlewoman fore-mentioned, *who being and living in continual fears, valued nothing at all this world, took no comfort in any thing here below.* And yet it is ſtrange how daily we ſlubber over our thankſgivings and freedom from miſeries we enjoy, as though they were not moſt great and wonderful, every morning renewed mercies; or elſe we ſhould have wonderful and doleful days. But it is our miſery and frailty, that a prick of a pin in our fleſh uſually we are more ſenſible of, than of the health and harmonical concord both of ſoul and body. And therefore hereafter, to chaſe, ſurvey, and conſider of our preſent mercies, to bruiſe and toſs them, as men do Aromatic ſweets, that their fragrancies may the more abundantly ſpread forth themſelves, whilſt the North and South wind of the ſpirit thus blows upon them, to ſhew forth and make us conſider of their excellencies unto Admiration's utmoſt wonder; thus to aſcend a higher pitch upon this mount of thankſgiving, and become more perfect upon earth of our endleſs work in heaven.

Thirteenthly. As we began with this good creature, who led forth the van in a tempeſt; ſo now having been victorious, let us ſo far honor her as to bring up the rear, and make the laſt uſe, which ſhe herſelf made unto all ſucceeding ſurvivors howſoever afflicted, eſpecially, by *diſſertion* or *hardneſs of heart*; *that they ſhould upon experience of her* CASE *and God's goodneſs unto her, not be ſo diſcouraged in any eſtate whatſoever, as to give over the uſe of means, but to ply them ſtill; truſt and wait, and they would prevail at length.* Therefore then from hence, let all ſuch learn to wait and depend upon God. *And ſince* (as it is in Iſa. xxx.) *he waits in all their troubles for an opportunity to ſhew mercy unto them; therefore to wait and depend upon him until he come.* For though they may wait long, yet herein they may abundantly comfort themſelves, that God will comfort them according to all the days they have been afflicted, and the years wherein they have ſeen evil. That he who hath ſhewed us ſore and great troubles, will yet quicken us again and bring us up from the depth of the earth, increaſe our greatneſs and comfort us on every ſide, Pſalm lxxi. 20, 21. That though they have been led through fire and water, cauſing men to ride over their heads, yet that he will bring them forth unto a wealthy place, Pſalm lxvi. 12. That when they walk in the midſt of trouble, God will revive them and maintain their cauſe, Pſalm cxl. 12. That after deliverances from affliction, their ſouls ſhall be as a wartered garden,

garden, and ſhall not ſorrow any more at all, Jer. xxxi. 12. And that in deliverance, they ſhall have ſeveral comforts, anſwering their ſeveral croſſes, Jer. xxxi. 8. being built up again as at the firſt, Jer. xxxiii. 7.

And therefore to perſiſt and go on, truſting ſtill and depending upon God; becauſe, though they may for the preſent want ſenſe and feeling of God's love, yet (as Peter ſpeaks) becauſe in the interim they are kept by the power of God unto ſalvation, that they are all in God's hand at the worſt, Deut. xxxiii. 3. from above having the eternal God for their refuge, beneath being claſped in his everlaſting arms, Deut. xxiii. 27. And ſo, *becauſe he brings light from darkneſs, perfection from weakneſs, by death bringing unto life, and by the gates of hell unto heaven.* Seeing he makes all things work together for good unto us, and all his works (how croſs ſoever) beautiful in time. O let the ſaints, after ſo rare a preſident as this good woman, never hereafter be out of heart, aſſuring themſelves of deliverance whatſoever their caſe be, in uſing the means: for, *what is a hard heart, yea ten thouſand hard hearts unto that great God, who with a word made heaven and earth? for whom nothing is too hard,* Gen. xvii. 1. Who overturneth the mountains by the roots, who ſhakes the earth: heaven dropping at his preſence, Pſalm lxxviii. 8. who calleth all the ſtars by their names; by the greatneſs of of his might, ſpans the heavens, cloathing them with blackneſs, making ſack-cloth their covering, commanding the ſun not to riſe, and ſealing up the ſtars, &c.

Upon all theſe grounds therefore, and many more (too tedious to relate) *let all ſtoop unto God, ſaint-like lie and ſit down at his feet, receiving of his words,* taking the experimental counſel of this good woman, to keep cloſe unto God in the uſe of means, and then they are ſafe, *reſolving that though they die, yet to die at his feet*; and ſo to wait, and truſt ſtill unto the laſt, for he will come at laſt unto them; as Habacue hath it, *the viſion is for an appointed time, though it tarry, yet wait, for it will come and not tarry*; as it did unto this good woman after ten years expectation, whoſe abundant feeling and comforts in the end, did manifoldly ſurmount all her ſufferings and troubles in an unſpeakable manner and meaſure, leaving herſelf as *the matchleſs monument of God's unſpeakable mercy, unto all ſtout, ſtiff, and hard-hearted ſinners for ever, even though for a while they do reſiſt the means*; who for all this may be won by overcoming mercies as ſhe was; ſo triumphing over all their ſpiritual enemies, as to ſing at length in a more inſulting and lofty way with Deborah, Judg. v. 21. *O my ſoul! thou haſt trodden down ſtrength.*

FINIS.

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